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Chronicle

Czechoslovakia.—A bitter anti-Catholic campaign is being carried on in the new republic for the destruction of Christian education. The movement is fostered by President Masaryk and is sweeping through the ranks of the teachers. Those remaining faithful to their Christian principles are expelled from their professional organizations. Protestants make common cause with the atheistic radicals. Deceptions of every kind are used to bring the people into the new "national Church." It is President Masaryk's policy to make Rome appear as the worst enemy of the nascent republic. Violence as well as mendacity characterize the "away from Rome" movement. Amid these circumstances it is interesting to record here the substance of a communication to AMERICA describing the recent Czechoslovakian Catholic Week, August 28-31. It was the first general convention held in the course of seven years. The purpose was to discuss the existing condition of religious life and of the Catholic Church in the republic, and to decide upon ways and means by which to oppose the atheistic agitation and base the social order upon Christian principles. The event developed into a magnificent manifestation of Czechoslovakian fidelity to the Church, as well as of pa-

triotic loyalty to the new democratic State. The largest hall in Prague was far too small to hold the masses that sought admittance, and huge parallel meetings had to be arranged. The hierarchy, the priests, the Religious Orders and congregations, the Catholic delegates and senators, the representatives of the Catholic press and of all branches of Catholic activity participated. Among the visitors was Mgr. Baudrillart, whom the *Tribuna* announces as the successor to Cardinal Amette.

The congress was divided into three sections, concerning themselves respectively with Christian education, Christian enlightenment and Christian life. About eight addresses were delivered in each section, followed by discussions and resolutions. In connection with this program, special meetings were held by the various Catholic organizations. Thus there were conventions of the Third Order of St. Francis, of the Sodalties, of the Third Order of St. Dominic, of the Catechetical Association and of the Catholic Turners' Society, which gave a public exhibition. The Catholic Priests' Club took a firm stand against anti-Catholic legislation. The Catholic working girls' society and Catholic agrarian and trade associations also had their meetings in which their own specific problems were discussed, with constant reference to the existing *Kulturkampf*. In the convention called by the Catholic Women's Christian-Social Society particular attention was given to the present duties of Catholic womanhood. The organization devoted to Christian charity gave an exhibit of its work, as did also the Christian Academy, devoted to liturgical art. In the spectacular parade, with its picturesque groupings and costumes, 50,000 persons participated. These manifestations of Catholic strength and determination cannot be without effect among a people which still remains Catholic in spite of its anti-Christian Government and the heretical agitation carried on in the country. The latter is apparently financed with money supplied from outside sources.

France.—At a Cabinet meeting held on September 17, Premier Millerand officially informed his colleagues that owing to continued ill-health President Deschanel wished to resign from office. The resignation takes effect September 20. The Cabinet, in accord with the Presidents of the Senate and the Chamber, following the usual custom, decided to summon both Chambers for an extraordinary session on September 21. The resignation of the President will then be communicated to them and a campaign inaugurated for the election of his successor.

President Deschanel
Resigns

It is expected that the President of the Senate, M. Léon Bourgeois will summon the National Assembly to meet at Versailles, September 23, when a new President will be elected. Who this will be, is not as yet known. Ex-Premier Clémenceau declares that he is done with political life. Léon Bourgeois, President of the Senate and of the Council of the League of Nations, has been urged to put forth his candidacy. He himself considers that his age and his almost total blindness incapacitate him for the position. Two prominently mentioned in connection with the coming election are Raoul Peret, President of the Chamber of Deputies, and Senator Jonnart. Former President Poincaré has declined to allow the use of his name in connection with the coming contest. There has been some gossip about the chances of Marshals Foch and Joffre, General de Castelnau, MM. Ribot and Doumergue. Premier Millerand, who at first positively refused to have his name mentioned in connection with the Presidency, was reported on September 18 to be weakening, and to have declared on that date that he would not consider the nomination unless the French constitution were changed. The changes which M. Millerand would propose previous to his candidacy would be: provision for the nomination of a Vice-President, that office being non-existent as yet in France, amendments to give the President more powers especially in the dissolution of the Chamber and the appointment of ministers.

Ireland.—British Prussianism is still making splendid progress in Ireland. A recent number of *Old Ireland* reprints from the *Irish Homestead*, organ of the Irish co-

*Progress of
Prussianism*

operative movement, a long list of creameries destroyed by British soldiers. Up to August 14 eleven such outrages had been perpetuated, involving a loss of many thousand pounds sterling. Among other good comments on this state of affairs is the following from the *Irish Homestead*:

The sanest movement in Ireland has brought over 100,000 Irishmen together to develop the industry of agriculture, and how vitally necessary that is to the people in these islands has been made obvious by the war and the food shortage in the world. Is it not monstrous that while famine threatens Europe, while the cost of food rises month by month, while the weather is so bad that there is serious possibility of a famine in Ireland this winter, the agents of the Crown should be allowed to destroy buildings where food was produced, where large stocks of cheese and butter stored for export or for use in Ireland were destroyed? . . . From whatever point of view we look at it, national or imperial, it is a dreadful thing to contemplate the deliberate wrecking of an Irish industry, one of the most important of any, because it is concerned with the vitally important supply of foodstuffs. The suppression of the woollen industry in Ireland by Act of Parliament, long ago, has left bitter enough memories without adding to that the deliberate destruction by official policy of the dairy industry in Ireland. Meantime even Englishmen are condemning British rule in Erin. Henry Clay, the British economist, writing in the *New York Evening Post* for September 14 declares

that "Sinn Fein is consolidating its influence and establishing an effective government of its own over four-fifths of Ireland," while the English Government,

with incredible if not criminal stupidity, is allowing the heroic Lord Mayor of Cork to starve himself to death in Brixton Prison, to which he was committed on a charge which has never been plainly stated and which not one Englishman in ten regards as a crime.

But all representations and protests avail nothing: Ireland is to be reconquered, if may be. On Wednesday, September 15, the cable reported that the Government would enroll and arm "well disposed citizens to assist the authorities." In other words, the Irish Volunteers, Carson's men, are to be officially set on their fellow citizens. This meets Carson's request and is in accordance with the infamous plan of '98. Irish and English papers have set up a vigorous protest.

The Belfast *Irish News* exclaims:

Are the Government mad? Not politically. They have set themselves to the task of destroying the Irish nation. Apparently, the beginning of the end has arrived for a half a million Catholics in Ulster.

The *Irish Times*, Unionist, declares

The Government could not have chosen a more untimely moment for throwing oil into the flames of Irish strife. The decision to recognize the Ulster Volunteers leads to grave misgivings among all peace loving Irishmen lest it set the stage for the tragedy of civil war. It may drown the last hopes for a settlement in a sea of blood. We must look for a settlement to Irish reason, not rifles.

The British papers are still more outspoken. The *Westminster Gazette* says editorially,

The Government now definitely abandons all pretence about its Irish policy and allows it to appear first and last as the policy of Ulster. One-time rebels now become officially authorized policemen. Anything more monstrous than this arrangement is difficult to imagine. If the Government desire to give final proof of Sir Edward Carson's control of its Irish policy it could not have taken a more convincing step.

The *Daily News* says:

This seems to us to be the most outrageous thing which the Government has ever done in Ireland. This monstrous proposal will arm the very people who have been looting Catholic shops and driving thousands of Catholic women and children from their homes. If it is too late to stay the execution which this incredible order will almost certainly entail, there is no hope left of rehabilitating the shaken credit of the British Government in Ireland.

On Tuesday, September 14, a group of English publicists, including C. P. Scott, editor of the *Manchester Guardian*; Sir Gilbert Murray, H. G. Wells, General Sir Hubert Gough and Sir Philip Gibbs, published in the *London Times* a stiff protest against "the climax of military repression in Ireland."

According to the dispatches

The letter recites the establishment of court martial justice with the regulations preventing fair trial, points out how under powers now given to Dublin Castle all but a small minority may be convicted of new offenses created by the new Coercion act; denounces the suppression of all public inquiry into the results of the system of "military lynch law now in force, applied not to culprits, but to villages and towns of Ireland."

Continuing, the document follows:

It is a common experience for whole streets to be burned, creameries destroyed and life taken in indiscriminate reprisals by which soldiers and policemen avenge the murder of constables. Not for a century has there been such an outbreak of military violence in these Islands, so the Government have failed to restrain or punish this violence, and they have now taken steps to prevent any civilian court from calling attention to it. . . . If these proceedings were of a kind to put an end to outrages and not to cause further mischief they would not have called down the condemnation of such men as Lord Monteagle, Sir Horace Plunkett and other leading Irishmen.

The day this letter appeared the *Times* published a complete issue of the *Sinn Fein Bulletin*, indicting Dublin Castle for murder plots against Sinn Feiners. The evidence showed that the Castle had sent out on Sinn Fein and Dail Eireann note paper murder threats to Sinn Feiners, conveying at the same time the impression that Sinn Feiners were the authors of the threats. Evidence was given to prove that this was the work of Captain Shove, one of General Macready's secret staff. Pushing the matter further the *Times* published one of Shove's letters, which is printed as follows, with comment, in the *New York World*:

"We have been given a free hand to carry on." "Re our little stunt: I see no prospects until I get things on a firmer basis." Seventy days later the notices threatening Sinn Feiners were issued on Dail Eireann paper from Shove's office in Dublin Castle. The *Sinn Fein Bulletin* adds: "The little stunt" is the assassination of prominent republicans in various parts of Ireland. In eighteen days—on March 20—Shove had things on a firmer basis. Alderman Thomas MacCurtain, Lord Mayor of Cork, was assassinated by British police on the morning of March 20. Before the end of March two other prominent Republicans had been assassinated, James MacCarthy of Thurles and Thomas O'Dwyer. The method, even the hour of assassination, was similar in all three cases."

In the midst of all this turmoil Lord Mayor McSwiney issued this statement, September 20:

Tomorrow I shall have completed forty days without tasting food, and though lying here helpless, my faculties are as clear as ever. I attribute this to the spiritual strength I receive from my daily Communion, bringing me bodily strength, assisted by a world of Masses and prayers.

I believe God has directly intervened to stay the tragedy for a while for a Divine purpose of His own.

It is incredible that the people of England will allow this callous, cold-blooded murder to be pushed to the end. I think that God is giving them their last chance to pause and consider.

But if their determination is to go on, our resolution was prepared from the beginning, and we are prepared to die.

Italy.—Important discussions took place on September 13 between the representatives of the striking metal workers and their employers in Milan, in which Prefect Lusignoli of Milan and Prefect Taddei of Turin participated. During these discussions Deputy Daragona, representing the Confederation of Labor, tried to convince the employers of the necessity in their own interests of solving the problem of their relations with the

men in a radical manner, so as to modify profoundly social conditions. He informed the delegates that the Confederation was at work on a project clearly aiming at the establishment of a new moral, technical and economic order for the workmen. An increased wage would, according to him, prove but a temporary solution. In order, he said, to bring about increased and intense production, the circle of the men's rights must be enlarged, the workers must be allowed to share in the management of the business and made the collaborators of the employers in the highest sense of the word. In the name of the workers' syndicates, he claimed for them control of business. The Confederation of Labor called on Premier Giolitti to summon a special session of Parliament to settle the question. About the same time as the discussions were going on in Milan, in Rome the Catholic Deputies Bandera and Salvadori urged a more complete cooperation between employers and workmen. According to Deputy Bandera the only solution his party could suggest now was that the workmen should gradually become shareholders in industries together with the present owners.

Conciliation and moderation were urged by Premier Giolitti in his conference at Turin with workmen and employers in the hope that a solution satisfactory to both sides of the metal workers' conflict might be reached. As a result, it was stated that a commission comprising workmen and employers would be appointed to prepare a settlement plan. On September 17 an important move took place. On that date the metal trade employers adopted a resolution accepting the proposal that the workers participate in the management of their concerns. The condition is imposed that there shall be no predominance by the workmen's organizations, but collaboration and reciprocal responsibility and no interference with the freedom necessary for the development of the industry. The resolution insists that the employers' representatives shall not participate on any commission until the workmen have evacuated the factories which they are now holding. It has been virtually agreed that the men will leave the establishments simultaneously with the payment of wages due them. The men, however, insist upon payment of their wages for the entire period of the present dispute, but the employers say that they cannot admit of a principle providing for the payment of wages when the men do not work. The Italian Women's League, made up chiefly of wives and widows of ex-soldiers, issued a manifesto appealing to women throughout the peninsula "to intervene in the present fight and to bring their words of moderation and peace to bear in order that work may again become normal, and national life may once more reflect Italian good sense." The Italian Minister of Labor, Labriola, declared that the Italian labor trouble was not due to any Soviet political movement, that it was economic and was never intended to revolutionize the social structure.

League of Nations.—What is generally regarded as an important step forward in the functioning of the League of Nations was taken on September 18 by Finland and

*The League in
Action*

Sweden. These nations agreed at a meeting of the Council on the above date to accept the intervention of the League for the settlement of their dispute as to the possession of the Aland Islands, eighty in number, with a population of 25,000, and lying at the mouth of the Gulf of Bothnia between the two nations. These islands belonged to Sweden prior to the year 1809, when they were taken by Russia and annexed to the Province of Finland. In 1918 Sweden occupied the islands on the receipt of information that Germany intended to use them in connection with German operations in Finland and Sweden. Finland bases its claim on a century of possession. Sweden maintains that possession should revert to Sweden, the more so that the population is largely Swedish. In any case, according to Sweden, a plebiscite should be taken to determine the wishes of the inhabitants of the islands. To this proposal Finland has been averse, and all efforts to secure agreement between the two nations have failed, and there was even a prospect of warfare. Their decision, however, to present their claims before a commission appointed by the Council and to abide by the final or provisional settlement to be rendered by that body, points to a peaceful solution of a serious difficulty. The case is arousing considerable interest, because it is a clear test of the League's efficiency.

Rome.—The Knights of Columbus arrived in Rome on August 27 and were welcomed at the station by the Secretary of Ecclesiastical Affairs, Mgr. Ceretti and by

*The Pope Welcomes
the
Knights of Columbus*

Mgr. Kelly, Director of the Catholic Extension Society. The day following they were received in audience by the Pope in the Consistorial Hall. In the address made to his Holiness by the Supreme Knight, Mr. James Flaherty, after thanking the Holy Father for the privilege of the audience granted to the Knights, declared that the latter represented nearly 1,000,000 members of an organization in the United States, whose lives are formed on Catholic principles and whose hopes and aspirations are wrapped up in the welfare of the Catholic Church for which they had the love and affection of sons. These same Knights, he added, did not hesitate to claim that the Church had the secret of peace for the turmoil and unrest from which the world is now seething. Referring to the work of the Knights during the late war, the speaker asserted they proved that loyalty to Catholic ideals is not incompatible with the most complete devotion to civic duty.

As Head of the Church, as Christ's Vicegerent on earth, continued Mr. Flaherty, directly addressing his Holiness, "you are to us the embodiment of supreme

spiritual power, the guardian and custodian of those ideals which are the aim and ambition of the Knights of Columbus." He added that as the Pope himself was a native of Genoa, the birthplace of the great man from whom their Order derives its name, the Knights dared claim kindred with him. Dark clouds, said the Supreme Knight, are gathering and the storm is bound to break near the person of the Vicar of Christ. Now more than ever he needed the devotion and loyalty of his sons. In the name of his fellow Knights, he pledged them their love and support and all the energy of their Catholic manhood. The cause of the Pope was the cause of the Knights of Columbus. In concluding, he asked for the Holy Father's blessing. With that blessing they would go back, he said, strengthened in their resolve to work for God and country.

In his reply the Holy Father first gave expression to the very special source of happiness that was his to have before him the representatives of that noble society which he knew had acquired such merit before the Catholic religion and its great country. He then briefly referred to the many fields of activity in which the Knights of Columbus had distinguished themselves, their effective aid to the Catholic University of Washington, to their Bishops and pastors in carrying out their pastoral ministry, their provident and charitable activities during the recent war, not only in the United States, but throughout all the countries afflicted by the terrible calamity, activities recognized by men of every creed, by individuals and governments alike. In the opinion of the Holy Father, these abundantly consoling fruits are to be attributed to the intimately religious spirit which inspires the Order and does so much to make the individual morally honorable and socially useful. The Knights deserve their name, continued the Pope, for in the Middle Ages, knighthood meant respect for the Church, and defense of it, care and love for the weak and the poor, and truly significant and honorable for them was the name of the great Columbus the Christ-bearer. Fertile, continued his Holiness, as was the vast field open to the works of the Knights of Columbus in the "great American Republic whose boast it is to have based its public order on the fullest liberty and mutual respect," it was through their own initiative and activity that the life of their organization had developed. He hoped then that their good works would continue fostered and blest by the same spirit in which they had been begun. He felt confident that they would never depart from the wise principle they had adopted of never identifying their program with any program of a political character.

In reference to the fruitful work done by the Knights, not only in their own country, but in Italy and in a special manner in Rome, a city so dear to his heart, the Pope spoke of the "shameful propaganda" going on in Rome, under his very eyes, whose endeavor is "to rob Our children nearest to us of the most precious heritage left them by their forefathers, the Catholic Church."

The Founding of San Francisco

MICHAEL WILLIAMS

IF cities celebrated their great days of commemoration, as indeed they should do, September 17 would be held in honor by San Francisco as the feast day of its nativity. For it was on that day—which is also that of the Impression of the Stigmata of Saint Francis in the year of our Lord 1776, that the foundation of this city was accomplished by the blessing and the solemn taking possession of the Presidio, with the rites of the Cross and the Sword, those symbols of the two forces with which Spain conquered its world empire.

It was near the place now known as Fort Point, not far from the Golden Gate, and close to the shore, that the ceremonies were held. The colonists, Franciscan Friars, soldiers, workmen, with women and many children, had marched overland from Monterey several months before. They had settled in two places. The headquarters of the Sword, the Presidio, was fixed at the site selected in the spring of that year by Anza, at the conclusion of his most amazing journey from Mexico across the sun-drenched, unknown deserts of the Colorado and the icy passes of the Sierra Nevada; while the central seat of the Cross, the Mission, had been chosen in the plain by the little lake called *Laguna de Nuestra Señora de los Dolores*, the Lagoon of our Lady of Sorrows. Also there had come the ship *San Carlos*, bringing church goods, house furniture, and farm implements, sent from Monterey by Father Junipero Serra, the Apostle of California, chief founder of its civilization, and by the whimsical and vacillating Captain Rivera, the *comandante*. At the presidio site buildings had been erected after a plan drawn by José Canizares, pilot of the *San Carlos*. They were ranged about a square ninety-two *varas*, or about two hundred and fifty feet, on every side. There was a chapel, always the first to be raised, rooms for the officers, barracks for the soldiers and their families, fertile families abounding in lusty youngsters, store houses, guardhouse, and apartments for the civil population, the colonists proper, who were greatly outnumbered by the military. The walls of these buildings were of timber palisades; the roofs were deeply thatched with tiles. Quarters for the missionaries and a permanent chapel had likewise been erected by the lake of Our Lady of Sorrows.

Lieutenant José Joaquin Moraga was in command. Under him served Sergeant Pablo Grijalva, two corporals and sixteen soldiers. There were seven colonists. Nearly all the soldiers and the colonists had their wives, and there were babies at the breast, toddlers clinging to the skirts and a troop of boys and girls of the elder age. Fathers Francisco Palóu, Benito Cambón, Tomás de la Peña, and José Nosedal, Franciscan Friars, with a few Indian neophytes and servants, represented the spiritual conquest which Spain with varying success at all times

attempted to carry through simultaneously with that of force and of commerce. The Sword and the Cross! They that wielded the sword by it have perished, and their conquests have been conquered by others; but the work of the Cross has remained; it is part and parcel of the civilization of California.

Father Palou was the celebrant on that memorable day. Assisted by his fellow-priests, he first set up, blessed and venerated, the Holy Cross, for with that sign the story of San Francisco begins, like a tale of the quest of the Grail. Then he sang the first High Mass ever offered up by the Golden Gate, closing the service with a *Te Deum*.

"*Te Deum laudamus!*" he chanted. "We praise Thee, O God!"

Fathers Cambón, Nosedal, and Tomás de la Peña led the response, in which swordsmen and colonists, women and children, and Indian neophytes joined: "*Te Dominum confitemur!*" "We acknowledge Thee to be our Lord!"

"*Te aeternum Patrem!*" proclaimed the celebrant. "O Father everlasting!"

"*Omnis terra veneratur!*" was the answer. "All the earth doth worship thee!"

The high hills, Tamalpais, their lord, were robed in autumnal purple and gold. They were made mystical with a filmy veil of sea-fog, through which the warm sunshine streamed a tempered heat, underneath the high vault of a sky of sapphire blue. They formed a cloud of noble witnesses. The sea upon the long sands of the beach and against the rocks and cliffs surged and clashed its briny cymbals. And through the forest of pine and cypress from which the timber for the chapel had been hewn, the wind muttered strangely, as if the gods of the heathen, which are devils, were discussing the ominous invasion. Seals bellowed from their swarming places offshore. Gulls hovered high, curious and scared. For scores of miles southward stretched the jumble of hills and sand dunes, fantastic as a dream. And the great bay opened up from the narrow entrance, studded with islands, and the high, heavily wooded mountains of Marin formed a basaltic background for its hazy blaze of blue and steel and bronze, the bronze formed by the muddy staining of huge rivers that from the east and north poured their swift waters to the sea.

Lonely as a lost child, yet gallant as a knight of the Table Round, the little *San Carlos*, with towering poop and lofty brow, of the galleon type, the first craft ever to enter the Golden Gate (its first entrance had been on August 18, of the previous year, 1775, when Lieutenant Ayala had explored the bay) was anchored in the channel. It discharged salvoes of cannon, while the soldiers ashore fired off their queer muskets, and the bells of the

chapel rang and clanged and pealed, as Lieutenant Moraga and his officers performed the solemn act of taking possession in the name of Carlos, King of Spain. The Sword, in this manner, with pomp and circumstance, and parade of power, set its seal upon the ceremony of the Cross; a seal that crumbled and disappeared.

On the ninth of October following, the Mission itself was founded. The site was blessed, the Cross set up, there was a procession in honor of St. Francis, an image of the little poor man of Assisi being carried on a platform and afterwards placed on the altar whereat Father Palou sang the first High Mass, and preached, taking as the theme the life of St. Francis, patron of mission and of presidio and the pueblo yet to be founded. The people of the presidio were present, as well as the sailors from the San Carlos, and again the salvoes thundered and the bells pealed through the vast emptiness of the land.

Yet despite the formal and substantial nature of these celebrations, perhaps it were not too fanciful to venture a claim that March 28 should also be placed by San Francisco among days of commemoration, as the feast of its conception. For it was on March 28, 1776, that Father Pedro Font, he who bore the Cross before the sword of Anza across the deserts and mountains from Mexico to the Golden Gate, conceived the idea which had vaguely stirred the souls of many others but which he was the first firmly to shape, the idea of the city of San Francisco.

Anza had chosen a white cliff (Fort Point), just within the Golden Gate, as a site for a Presidio, and Padre Font wrote in his diary as follows:

The *comandante* decided to fix the holy Cross, which I blessed after Mass, on the extreme end of the steep rock at the interior point of the mouth of the port; and at eight o'clock he and I went there with four soldiers, and the cross was fixed at a suitable height to be seen from the entire entrance of the port and from some distance. . . . On departing we ascended a short hill to a very green flowery tableland abounding in wild violets and sloping somewhat toward the port. From it the view is *deliciocisima*. There may be seen a good part of the port with its islands, [and] the mouth of the port and the sea, whence the prospect ranges even beyond the *Farallones*.

I judged that if this site could be well populated, as in Europe,

there would be nothing finer in the world, as it was in every way fitted for a most beautiful city,—one of equal advantages by land and water, with that port so remarkable and capacious, wherein could be built ship-yards, quays, and whatever might be desired. . . . I examined the mouth of the port. . . . and I tried to sketch it, and here I place the sketch. . . .

Oh, these Franciscans! Poets and lovers of nature were they, partaking of the spirit of their founder in this respect as in his zeal for the conquest of souls. St. Francis, who in the gaiety of his heart fiddled upon a stick picked up on the road, and trolled the love ditties of his turbulent youth, only now in honor of a greater love, he who chanted incomparable psalms to his brother the Sun, bequeathed an undying sympathy with natural beauty and joy to his followers. Think of heroic Serra, marching with his lame leg all over the wild land from Mexico City to San Francisco, full of enormous cares and responsibilities, not only a great colonizer, a prince of missionaries, but engaged all the while in the even more arduous pursuit of personal sanctity (Serra can never be properly appreciated save by those who see in him the saint as well as the pathbreaker and the founder) think of him pausing to note in his hurried letters to his fellow workers that he had found "flowers many and beautiful . . . and today we have met the queen of them all (*Reyna de ellas*), the rose of Castile. As I write, I have a branch before me with three full-blown roses, others in bud, and six unpetaled."

So too, Father Pedro Font. In his vision of the great city of the future, he sets down a charming vignette, the "very green, flowery tableland abounding in wild violets." The view is "*deliciocisima*." If the port showed wondrous opportunities for shipyards and quays, it likewise was beautiful.

Thus from the beginning, beauty in San Francisco was recognized and honored. It was a primary value. And if the soul of a city, like the soul of a man, contains inherited strains of temperament from its progenitors, then the joy and the delight in beauty and the gay spirit of San Francisco—ah, yes, she has other moods as well!—may be traced to the little poor man of Assisi. And San Francisco is still Franciscan in this respect at least.

A Review of an Irish Problem

GEORGE D. BULL

IT has been clear for some time that the American public is receiving another lesson in international relations. The subject this time is "non-interference" in the internal concerns of another nation, and, if we are to judge from the vigor and insistence of the teachers, this is not merely a lesson, it is a dogma, sacred and inviolable to such a degree that to ignore it is to perpetrate a near sacrilege.

Time was when the lesson was not non-interference but neutrality. We can all recall how sacred that virtue suddenly became; what corps of teachers sprang to aid

us to see the light; what apostles came, Dernburg, Von Papen, Boy-Ed and others. Then what diatribes, what excoriations, what eulogies and panegyrics! We cannot forget how the Berlin papers ceased awhile their pæans over submarine success, to warn us; nor how the teachers had soon so effectively done their work, that we presented the strange spectacle of a nation more disturbed over something with which we had nothing to do, than the nations to whom the issue was life and death.

Now we must not, of course, push the parallel too far; but parallel there surely seems to be between what we

may call our schooling in non-interference and our former classes in neutrality. Von Papen and Mr. Coote are not, perhaps, analogies; Von Papen had far more success. The clamor of the German papers of those days bears, perhaps, only a remote resemblance to the deep concern of the British press, concern that varies from a smile to a snarl. We have the superciliousness of the London *Daily Graphic*, which warns us that "it is an elementary maxim of the foreign policy of most civilized nations, that one State Department should not interfere with the internal concerns of another nation"; the naive practicality of the *Morning Post*, which wants the British Bureau of Information (a euphemism?) reopened in America; the sarcasm of the *Pall Mall Gazette*, which makes biting reference to the "nice sense of international delicacy which distinguishes their (the American) species"; and finally, the really un-English *abandon* of Horatio Bottomley, too frequent and too violent for quotation in a short friendly reflection such as this. All this we have and much more, more or less in the nature of a parallel between what occurred in the days when it was Belgium who suffered for justice sake and lit the veneration of the world from the flames of her agony. And as in those days Belgium and the "scrap of paper" were the beam in the eye of the neutrality teachers, so to-day Poland, another small nation, makes a sore, very sore eye for those who, like the "Loyal Coalition," and other loyalist Americans, raise their voices in righteous horror against America even seeming to violate "that elementary maxim of the foreign policy of the most civilized nations,"—non-interference.

Hence it is that a little passage in Dr. Dillon's "Inside Story of the Peace Conference" becomes endowed at the present time with an interest which that gifted journalist could never have expected it to assume. For he could not have foreseen that a few paragraphs in the midst of a chapter on "Poland's Outlook in the Future," would by force of circumstances become a most effective answer to those who are disturbed and disturbing because America seems interested in Ireland:

On the outbreak of the revolution Poland's representatives in Britain, who had been ceaselessly working for the restoration of their country, approached the British Government with the request that the opportunity should be utilized at once and the new Democratic Cabinet in Petrograd requested to issue a proclamation recognizing the independence of Poland. The reasons for this move having been propounded in detail, orally and in writing, the Foreign Secretary dispatched at once a telegram to the Ambassador in the Russian capital, instructing him to lay the matter before the Russian Foreign Minister and urging him to lose no time in establishing the claim of the Polish Provisional Government to the sympathies of the world and the redress of its wrongs by Russia. Sir George Buchanan called on Professor Milyukoff, the Minister of Foreign Affairs and President of the Constitutional Democratic Party, and propounded to him the views of the British Government, which agreed with those of France and Italy, and hoped he would see his way to profit by the opportunity. The answer was prompt and definite, and within forty-eight hours of Mr. Balfour's dispatch it reached the Foreign Office. The gist of it was that the Minister of Foreign Affairs regretted his inability to deal with

the problem at that juncture, owing to its great complexity and various bearings, and also because of his apprehension that the Poles would demand the incorporation of Russian lands in their reconstituted State. From this answer many conclusions might fairly be drawn, respecting persons, parties and principles on the surface of revolutionary Russia. But to his credit Mr. Balfour did not accept it as final. He again telegraphed to the British Ambassador instructing him to insist on the recognition of Poland, as the matter was urgent, and to exhort the Provisional Government to give in good time the desired proof of the democratic faith that is to save Russia. Sir George Buchanan accomplished the task expeditiously. M. Milyukoff gave way, drafted and issued the proclamation. Mr. Bonar Law welcomed it in the House of Commons and the Entente press lauded to the skies the generous spirit of the new Russian government. (Page 267.)

This passage needs no comment; he who runs may read, and reason. How fearful the enormity of interference, how unprecedented; how firm the basis of their stand on the principle of non-interference, even our loyalist Americans may see.

There are, however, one or two points to which, silent as we should like to be, we cannot refrain from adverting. This is not ancient, but modern, very modern history. Mr. Balfour's "insistence" was directed towards a "noble ally," not towards an enemy. It took place, not in the safety of peace, but in the dread uncertainty of war, at a moment which many regard as the darkest of the whole dark tragedy. We read that Poland's representatives in Britain had been *ceaselessly working* for the restoration of their country. We do not read of any loyal Englishmen forming themselves into coalitions, or borrowing a curiously-named delegation from Russia; or quoting the rashness of the Russian press, or otherwise tending to spoil the internal peace of their own country. We read that the Polish Delegation petitioned the *British Government*; that it was the *British Foreign Office*, not the British Parliament, that took the action. We do not read, above all things, that any titled or untitled Russian advised the "awakening of a sleeping giant" in England, neither the sleeping giant of religious intolerance, nor of anything else that would menace the peace and prosperity of the champion of Poland. This, however, we do read, *mutatis mutandis*, if we read Lord Beaverbrook's charge to the Coote delegation on its departure for America. This the champions of non-interference should not forget. Lord Beaverbrook may be an irresponsible man. Let us hope, at any rate, that his advice "to arouse the slumbering giant of religious antagonism in the United States" is not a glimpse of the real but rarely uncovered soul of England. If the giant was not aroused, it was because he was not slumbering, but dead; killed by the atmosphere of Americanism, too rare a medium for him to breathe. But there are numerous pygmies of bigotry, who are not dead, nor are they sleeping. It may be only coincidence, it may be of deeper significance, but since Lord Beaverbrook's kindly prescription, since the advent of the Coote expedition and its strange apostolate behind closed doors, the pygmies have been in unusual evidence.

And in this fact is a lesson which all who love America would do well to ponder.

Whether we will it or not, we seem destined from now unto the end to be partisans in every great moral issue of the world. Our ideals received concretion in the late war; and the spirit which received Kossuth received De Valera; only, that spirit was surer of itself; purer, as all things must come pure from the fire of sacrifice. We have contracted an acute national susceptibility to sympathize with political injustice; Ireland, Armenia, Egypt, India, now hold the stage. A little while ago it was Poland; in the future it will be some one else. Howsoever circumspectly our Government may walk, our people cannot but give their hearts in varying degree to the sufferers irrespective of race and religion.

It seems, then, we are destined ever to be disturbed over issues that are ours only because our ideals are ours; that, in consequence, there will be other Lord Beaverbrooks, other Von Papens, other sinister delegations. But this surely is a perilous situation. And we are at a point

where, as Americans, we must determine upon a procedure; and I think the phase of the Irish question here dwelt upon will help us. We must not be for ever at the mercy of propagandists; passive, while they go about rousing whatever "giants" may best further their cause. We must make it clear that no political cause is for a moment to be weighed against the *United States of America*, and that any attempt by any agitator, to win by setting American against American, will meet with a swift and sure punishment of the rejection of his side of the dispute. And I think if we would find the propagandist most to be held suspect, we may know him by his "righteousness," that air of holy horror and deep, disinterested protestation against this country's doing some "unprecedented" thing. To silence him, let us look for the beam. The pro-German was righteous on neutrality, and we found a dreadful beam in his eye. To-day American congressional and other *unofficial* interest in Ireland is surely but a mote when we think of Poland, Russia and Mr. Balfour.

A Protestant Plea for Religious Education

PAUL L. BLAKELY, S.J.

IN a three-column advertisement in the *New York Times* for September 10, Judge C. T. Crain writes an excellent essay on the absolute need of giving our children adequate instruction in religion. Judge Crain would agree with the Archbishop of St. Louis who, in a recent sermon, said that practically all thinking people are convinced that the religious education of the young "is our present-day supremest duty." No exception can be taken, particularly by Catholics, to Judge Crain's almost compelling argument for religious education. Catholics have ever been convinced of its supreme importance to the family, the State and the Church, and have evinced their conviction by establishing parish schools in every part of the country. But that the Judge is correct in what I take to be his main position, namely, that adequate religious instruction can be given in the public schools, or in connection with the public schools, is, I think, open to serious doubt. The only real solution of the difficulty is the establishment of private schools which can openly, and not by tolerance or indirection, teach the vital need of religion. That is, the only satisfactory solution is the solution long since reached by the Catholic Church.

Opening with a brief constitutional survey, Judge Crain cites article I, section 3, of the Constitution of the State of New York, guaranteeing freedom of religious worship. This section, he rightly says, "was not a command to know nothing about religion and to have none," but a protection devised by religious-minded men against possible official tyranny. By article IX, section 4, it was further ordained that neither the State nor any subdivision thereof might use, directly or indirectly, any property,

credit or money in aid of "any school or institution of learning wholly or in part under control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught." This section was inserted, according to Judge Crain, as a safeguard of section 3, article I. But, strictly interpreted, he continues, it would inhibit the teaching in any public school of the tenet that Almighty God has made Himself known to man through the Ten Commandments; and if this strict interpretation be correct, "it is more sweeping than is necessary." It would follow, then, as I understand Judge Crain, that the public school *can*, definitely and formally, and without constitutional violation, teach this basic truth of supernatural religion: "Almighty God has revealed Himself to man, and in this revelation has formulated a code of law which can be known and which must be obeyed." Now, however necessary be the acceptance and practical application by all of this fundamental truth, I cannot agree that it is not a "denominational tenet or doctrine" which, according to the State Constitution, cannot be taught by any school supported by all the people.

For it is plain that the atheist and the agnostic, whose opinions are as valid before the law as are the religious opinions of Catholics, Protestants, and of all who hold that God has, in fact, revealed Himself, would deem it "denominational," and to an extreme degree "sectarian." So too would the orthodox Jew reject as "denominational" the Christian interpretation of the Divine command to sanctify the Sabbath. To introduce into the public schools such tenets of positive revealed religion as the existence of God, and of a Divine law, embracing,

formally or by implication, man's whole duty to himself, to his fellows, and to his Creator, would make the classroom an arena of fruitless, time-consuming discussion, and a place for the offense of all dissenting consciences. On nothing do men differ with such determination and pertinacity as on religion. Who shall say what is "revealed," or what is "revelation"; or reject the Ten Commandments as an imperfect tribal code, or interpret their meaning and extent in the involved affairs of modern life? Surely, we cannot set up an infallible school board, or submit questions affecting religion and morality to Dr. John H. Finley, or whosoever in future shall sit in his place. Dr. Finley would hold with the rest of us his complete fallibility.

And it is no solution of this primary and very practical difficulty to affirm with Judge Crain, that all we ask of the public school is "a teaching in moral and religious matters which will ring true to the single tenet that it promotes a knowledge and love of God, and obedience to Him, making for right conduct." What is *right* conduct? Your orthodoxy is my heterodoxy; your faith, my damnable, soul-destroying heresy. What, too, is faith in God and what does it imply; what is love of God; what obedience, what does it forbid, what command? As history shows, earnest men never rest satisfied with "generalities" in religion. It is of an importance that is too vital. Upon it depends all eternity, and I must know, as far as I can, its precise bearing upon my mind and upon my conduct. If it were a question of hats, I might rest content with this opinion or with that. But it is not a question of hats. It is a question of life, here and hereafter.

In giving this test, I venture to think that Judge Crain supplies his own refutation. He pleads for a knowledge of God in education. This God, in Judge Crain's concept, is not a tribal deity, not a phantasm of crazed brains, but a living, intelligent, all-wise, all-loving God Who can be known with certainty. He is the Creator of the Universe, a law-giver whose commands bind the consciences of all men; He is a God Who confided a mission to His Son, "the Son of Mary"; and this Son is one Who "taught with authority," Who conquered death, Who is the lord of life, Who is God. This creed, outlined by Judge Crain, is a noble confession, but it is likewise a creed, replete with "denominational tenets," abhorred by atheist and rationalist and, in part, by Jew, and banned from the public school, as it seems to me, by plain provision of Article IX. It is an excellent theology, as far as it goes, with God and supernatural revelation, and the Divinity of Christ, all complete, but no theology for a school which is forbidden not merely by law but by constitutional provision, to teach any "denominational tenet." Rejected by Jews, Unitarians, and atheists of all shades of belief and unbelief, but American citizens all, with equal rights before the law, its introduction further opens up the line of controversy that has led to some two hundred-odd interpretations of the teachings of Jesus Christ.

If Jesus "taught with authority," as Judge Crain holds,

it is our first duty to ascertain what He taught, and to accept it. But men are not agreed as to the content of that teaching. Will any ten assorted churches in the City of New York alone, agree? Can even Judge Crain and myself agree? I too believe that Jesus "taught with authority," and I believe that He established a visible Church to which I must submit; and I further believe with a faith which, please God, shall sustain me even to the end, that this Church is the Catholic Church, whose present head, by Divine appointment, is Benedict XV, Vice-gerent of Jesus Christ; and I believe that when, and only when, I hear the Catholic Church, do I hear Jesus Christ, "teaching with authority." This Faith is the Faith of 17,000,000 American citizens, and of hundreds of millions united in that Faith throughout the whole world. But it is not Judge Crain's faith; it is not the faith of Jew or Protestant or atheist, all of whom protest it as "a denominational tenet," even as I would protest as "a denominational tenet" its denial in a public school. To them, Americans all, before the law my complete peers, it is "sectarianism," it is nonsense, it is blasphemy; it is productive of immorality, of loose conscience, of disobedience to God, of dishonor to Jesus Christ. But to me it is life and all.

All this may be ranked under the head, conveniently assumed by Judge Crain, of "abstruse theological controversy." But Catholics do not so rank it, nor, I am persuaded, do very many non-Catholics. How shall the hundreds of religious divisions in this country, in the State of New York, agree on what tenets shall be taught in the public schools as "undenominational," and what excluded, if a man so earnest and religious-minded as Judge Crain and myself cannot agree upon them? And it is precisely because Judge Crain is, and I hope I am, earnest and religious-minded, that agreement is impossible. We could give and take, and hit upon compromise in matters not involving sacrifice of principle; but in this point we cannot agree, unless Judge Crain acquires a new religious obedience, because principle is involved, and because we both hold, I think, that any religious teaching made possible by the sacrifice of a vital principle is not religion but its practical denial.

"Emphasis for the moment is not on the when and where and how," writes Judge Crain. Still, if we are to be practical, not one of these factors can be neglected. Both the plain intent of our State constitutions and the spirit of our people proscribe, and wisely in my opinion, systematized religious instruction in the public school. Apportionment of the school-tax to denominational schools on the basis of work actually done, has been suggested. But even among Catholics, supposed to be the chief proponents of this plan, there is no unanimity, and personally I have never been able to admit the desirability of State aid for Catholic parish schools. State aid means, in the end, as it seems to me, State control.

But whatever the solution, Judge Crain has done a good work in calling public attention to this grave prob-

lem. Possibly the conference which he suggests may focus public attention on the fact that a satisfactory solution cannot be reached except on the lines laid down by the Catholic Church. If Catholics, the vast majority of whom will never lose a moment's sleep for fear of the income-tax collector, can found and maintain schools in which their children receive secular instruction, and are also taught their duty to God and their fellows, there is no reason why their wealthier non-Catholic brethren cannot do the same.

Another Aspect of Spiritism

HENRY WOODS, S.J.

DOMESTIC differences may be more disturbing than hostile warfare. Among Catholics today perhaps no difference of opinion is more fruitful in dissension than the phenomena of Spiritism. Behind the assertors of diabolical intervention is the undeniable truth of revelation, that the devil can and does interfere with wonders for the ruin of souls. Those who deny his intervention in the matter in question hold fast to the principle that recourse is not to be had to the preternatural without necessity. Each admits the other's principle; each denies its applicability in its holder's sense to the point under discussion.

Undue credulity is baneful. A too willing attribution of everything in Spiritism to the direct action of the devil must result disastrously. Of this the impostures of Leo Taxil are a proof. No well-informed Catholic denies the existence of Luciferianism. Not only were the first revelations of the pseudo-convert antecedently probable, but it is also possible that in them he mixed falsehood with no little truth. Having been thus caught, many accepted unquestioningly his boldest fabrications, and when these proved false came the reaction in the unwarrantable conclusion that Catholics were deceived by their over-credulity in all their notions of Masonry and its allied mysteries. The true conclusion of the affair is that, knowing so much for certain, they were led too easily into error by stories not inconsistent with the certain facts.

But here is no question of the over-credulous, or of the utterly incredulous. We suppose, what is common in Spiritism, a fact which natural forces or activities, as known, are inadequate to explain: and reasonable, well-informed disputants are inclined, the one to refer it to diabolical activity, the other to make it the effect of unexplored potentialities in partially known agents.

Note that the disputants have not the same interest in the matter. Did both agree that of the wonders of Spiritism some can be explained naturally, while others surpass the purely natural order, the discussion would come merely to this: to which of these classes does the fact in question belong? But such is not the case. The partisan of unexplored potentialities, though he does not deny diabolical activity absolutely, holds that in the matter of Spiritism it has no place. Hence, in every kind of case,

he must show that there is no sufficient reason to suppose it. The defender of such intervention stands or falls by no particular case. At most he needs but to show a class of cases in which such an agency must be allowed.

Thus the supporters of natural causes are likely to fail unconsciously in justice to the other side. They have a universal assertion to establish. To show that their opponents are sometimes over-credulous, though it may pave the way to a demonstration, is not the demonstration itself. To show how fraud often comes in, is not to prove the whole course of Spiritistic phenomena a series of frauds. To show that certain phenomena can be produced naturally is not to show that all can. Nor do the three arguments taken together account for all Spiritistic phenomena, unless the categories corresponding to them divide all such phenomena adequately. Yet some disputants never get beyond these. Hence it will be useful to point out some of the fallacies that too often enter this controversy.

The first is so patent that only the inexperienced fall into it. It is assumed that the opponent holds every Spiritistic phenomena to be diabolical. When this is proved false the conclusion is drawn that none is such. Evidently between the two extremes: "all diabolical," "none diabolical," lies the medium: "some diabolical, some not," which expresses the opponents' true opinion. This same fallacy of the undivided middle appears, however, under a more specious form. A phenomenon or its cause is taken to be necessarily purely diabolical, or purely natural; so that if anything natural can be shown in it, it is held to be altogether natural. Now this reasoning ignores the middle possibility of a mixed agency; and in matters supernatural or preternatural this mixed agency is so generally found that much of the practice of mystical theology is the determining in particular cases the respective shares of the good spirit, the bad spirit, and the natural faculties of the subject.

Let us pass then to another fallacy more subtle, which to preternatural causes opposes natural forces, sometimes merely hypothetical, generally doubtful and but partially understood; whose undetermined potentialities are assumed to be capable of any assignable effect on the matter at issue. Were there question of an effect *certainly* natural, such a method of reaching a provisional hypothesis would be legitimate enough; but when the question is just whether the effect is natural or preternatural, to use a method that assumes it to be natural, is to beg the question. On the one side is the explanation by diabolical agency, no mere theory, but consonant with the great facts of mankind, the Fall, the Redemption, the opposed kingdoms of Christ and Satan, the latter's consuming desire to frustrate the work of grace in every soul; recognized, too, by the Church both in her ritual and in the restrictions placed on its use, as well as in the rigid prohibition, even to the clergy, of books treating magical arts; and indicated not obscurely by the ruin of faith and morals following the practice of Spiritism; on the other

side are the supposed potentialities of psychic force, or of the subconscious, or the subliminal self to produce effects their subject is incapable of in his highest normal activity, and becomes capable of only when reduced to a state approaching, as nearly as possible, the inactivity of death. If there be here an adequate natural cause, the very conditions demand that it be manifested clearly. If this cannot be done, and if the state itself of the human subject does not compel one to see there the co-operation or domination of a superior being, at least one should be philosophical enough to admit that, for the present, this is the only practical working hypothesis.

Another fallacy is the acceptance of the testimony of those who declare they reproduce all Spiritistic phenomena by purely natural means. Do they reproduce *all* or only some; and these, are they reproduced adequately, or only partially? But suppose the reproduction, and the question still remains, how far is the assertion of natural means to be believed? That man is naturally truthful and that his testimony must be received, is a fundamental principle of human society. But another principle equally necessary is that when one has an interest in deceiving, his testimony must be confirmed. Now we have here the assertion of men whose whole business is, as a rule, to mystify. Their success in life is in proportion to their ability to deceive. That their deceptions may be harmless is not to the point; it is their habit of deceit that matters. On the other hand, the public finds wonders acquiring a new zest from the apparently incredible statement. Hence the clear interest in it for the performer, and its evident need of confirmation. The strongest confirmation would be a complete exposition of the natural means employed. But this, even if possible, could not be looked for from men whose livelihood depends on concealment. Hence such assertions are rather objects of suspicion than grounds of demonstration.

Some reply that the defenders of diabolic agencies fall into the same fallacies. This is not so. Uncommitted to universal assertions, maintaining only that out of the mass of Spiritistic phenomena some must be referred to preternatural causes, they are safe from the fallacy of the undivided middle. So far are they from excluding mixed phenomena and causes, that their necessary function is to analyze, and to separate the natural from the preternatural. Nor can they be said to beg the question. Diabolic activity and magical art are no incomplete hypotheses, but certain facts. Yet there is no *a priori* assumption that the phenomena of Spiritism must be explained by them. Each is examined; each is referred to its own sufficient reason. If this be natural, the truth is acknowledged. If the matter remains positively doubtful, it is left in suspense, and the defender of natural agents is welcome to produce them. All that is insisted on is that when prudent judgment declares natural powers incapable of some effect, no mere speculation in negative possibilities may interfere to prevent the attributing of it to a preternatural cause always ready and willing to act.

Lastly, the defenders of diabolic agency rest on disinterested testimony. For the fact of diabolic activity they appeal to the Church and to the Scripture, that is, to God Himself. For the existence of phenomena inexplicable by natural means, they find their witnesses in the opposite school, who are compelled by evidence to confess what from their habit of mind they would rather deny.

Hilaire Belloc

P. D. MURPHY

AT a meeting held in the Albert Hall, London, while the Eucharistic Congress was in session, Cardinal then Archbishop, Bourne read a letter from Mr. Asquith, the Prime Minister of the day, intimating the Government's intention to forbid the procession of the Blessed Sacrament which was to have taken place on the following Sunday afternoon. For a moment there was silence, and then from every corner of the vast building boos and hisses burst forth in condemnation of this weak surrender to anti-Catholic sentiment. The Cardinal raised his hand, counseled the people to exercise forbearance, and then called upon Hilaire Belloc.

Instantly there was a shifting of seats and a craning of necks. Mr. Belloc was at the time a member of Parliament for the Salford division of Manchester. In itself this was sufficient to arouse curiosity, for, outside of Ireland, Catholic M. P.'s were few and far between. But Belloc was a member of the Liberal Party, a supporter of the Government which at the eleventh hour (it was Saturday night) resuscitated some musty enactment of the penal days to insult in the most wanton fashion the entire Catholic body. What would Mr. Belloc say? What line would he take? These and a score of similar questions were running through the minds of the audience.

No sooner was Belloc's name announced than he rose and stepped quickly to the front of the platform. A strong, almost stockily built man, with a fighting jaw, men knew how he felt over the Government's action before he opened his lips. At the time, although he had been in Parliament only a couple of years, his name was on every lip. His ability was recognized in Parliament and out of it. It was even said that there was no office, excepting of course those from which Catholics are debarred by law, to which he could not aspire. He strode to the front of the platform a potential Cabinet Minister. Fifteen or twenty minutes later when he resumed his seat it was clear that he would never be summoned by his sovereign to kiss hands on his elevation to a ministerial post. The speech he delivered showed that he was a Catholic first and a politician afterwards. From that hour he was a marked man. The Liberal party never forgave him, the Liberal press pursued him with a venom that no one who did not know it from within would have believed possible.

Years before he had opposed the South African adven-

ture, had even refused to write for any of the many journals owned and controlled by Alfred Harmsworth, now Lord Northcliffe. These were brave and courageous acts, but compared with the stand he took at the time of the Eucharistic Congress, they were mere child's play. For whereas then he merely threw down the gauntlet to one political party and the controller of its chief newspapers, now in effect he said to both, "Thus far, gentlemen, and no farther."

Behind him on the platform, seated on the left of the Papal Legate, was the late Duke of Norfolk, hereditary Earl Marshal of England, and Liberal leader of England's nobility. The Duke, like his successors before him, was a bred-in-the-bone Tory. The affront to the Catholics came from the Liberals. Would it drive Belloc into the arms of the Duke and the Tory party? There were many who believed it would; but no man knew better than Belloc that the Tories were as much responsible for it as the Liberals, that, as a fact, the opposition was engineered by the Protestant Alliance, the Masons, and the Orangemen, all Tories to a man. To leave the Liberal party and make common cause with the Conservative opposition would be like jumping out of the frying-pan into the fire. Besides, the trend of the man's mind was essentially progressive. His Liberalism was the Liberalism of Byron and Wilfrid Scawen Blunt, the Liberalism that meant liberty for individuals no less than for States. The course he pursued was the only one he could pursue without violence to his convictions, viz., that of an independent progressive.

That night in the Albert Hall marked a turning point in Mr. Belloc's life. Hitherto serious books alternating with light essays, and gay, irresponsible verse flowed from his pen. But now serious work claimed him almost entirely. "The Party System," which he wrote in collaboration with the late Cecil Chesterton, was a damning indictment of the English political system. "The Servile State," which shows the effects of certain recent English legislation, was in a sense a companion volume. About this time, too, military history was occupying his time to no inconsiderable extent. His little series of battle books, four, I think, in number, showed him in a new light. All these were bitterly assailed in the political press, but they were enthusiastically welcomed by the independent journals. In the *Star*, a leading Liberal evening paper, Mr. James Douglas, poured ridicule on "The Party System." A few weeks later in a non-political journal the same writer had nothing but praise for the book. The *Morning Post* alone among party papers welcomed it in a very able review written by Lord Robert Cecil, who, however one may differ with his political views, is at all events an honest, honorable, and high-minded gentleman.

Some two years or so before the war began Mr. Belloc contributed an article to a London magazine in which he set forth at length his opinion of what would happen in the event of a European upheaval in which France

and Germany would be ranged on opposing sides. The article attracted little attention at the time, but when the war broke out, and events shaped themselves exactly as he said they would, it was on everybody's lips. The *Times*, which like the other Northcliffe papers, has never shown any special liking for Mr. Belloc or his works, said that it came within the region of prophecy. The party hacks who had scoffed at his pretensions to military knowledge now looked to him for light and leading. Even A. G. Gardiner, of the *Daily News*, perhaps the most insistent anti-Catholic editor in England, took him to his bosom and invited him to write for his paper. Another journal, a weekly entitled *Land and Water*, which had fallen upon evil days, contracted with him for a series of articles on the war for which he was to receive fifty dollars each. In three months the circulation of that paper had increased tenfold and his weekly check was jumped to five hundred dollars.

There is something in Mr. Belloc that recalls the knights of old. He has been called the champion of lost causes, but this is a tribute to the man's honesty. He is for the poor against the rich, for the weak against the strong. But he is something more than a knight: he is a troubadour as well, a man who fights as he goes and sings as he fights. It is the English, French, and Irish blood that is in him. Or if not, then what is it? The stanchest of friends, the best of good company, in these baking days one could wish oneself out with him among the rolling downs of Sussex where he lives, among the hops and the whortleberries.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

Journalism in Catholic Colleges

To the Editor of AMERICA:

May I not suggest to the readers of *AMERICA* one way of meeting the Catholic daily problem? Those of us who are interested in it do not doubt that something should be done, but we are far from meeting with anything like a satisfactory solution. My approach to the problem is only a suggestion, and I offer it as such.

Why cannot the English courses in our Catholic colleges be made to aim at turning out well-trained Catholic journalists? If the students are reminded of this at the very outset of their course in Freshman year, and if this aim is brought repeatedly before their notice throughout their course, they will have in all their studies a definite and specific end in view that will appeal to them, instead of vague generalities as to the why and the wherefore of a given subject or of a given topic for the weekly composition. The study of history, religion, political economy, sociology, philosophy, and ethics will receive an added impetus and will be the more keenly relished when known to be so many sources of information and of sound Catholic principles to guide the students themselves and others in the path of duty. Moreover, the various officials connected with the publishing of a leading city daily, whether reporters, editors, pressmen, and the like, will be glad and willing to lend their services in giving lectures on the various phases of journalistic writing.

After the fundamental and more practical precepts of writing have been mastered in Freshman and Sophomore, the formal study of journalism as an elective in Junior or Senior will arouse

keener interest in the students and furnish all that is required to give them a good start in a field of work much needed in Catholic circles today. The experiment of getting boys to write for the dailies has even proved successful in the fourth year of High School. Various newspaper articles in which a false impression of the Church was given were read to the boys. Correct data were then furnished them, and they were told to hand in an answer within the next few days. The better written letters or articles were sent in to the editors of the respective newspapers and were invariably published.

Baltimore, Md.

WILLIAM F. JORDAN, S.J.

Did Moore Die a Catholic?

To the Editor of AMERICA:

The subjoined extract taken from the Dublin *Catholic Guardian* of May 8, 1852, will doubtless be read with interest by those of your readers who followed the controversy in AMERICA as to whether Moore died a Catholic:

Thomas Moore, having long entertained doubts about religion, at length made a conscientious study of it and felt himself compelled to admit that it was impossible to be a Christian and a sound logician without also being a Catholic. He has written an account of his researches and their result: "Hail to thee," he exclaims, "thou one only true Church, which art alone the way of life and in whose tabernacle alone there is shelter from this confusion of tongues. In the shadow of thy sacred mysteries let my soul henceforth repose, remote alike from the infidel who scoffs at their darkness and the rash believer who vainly would pry into its recesses, saying to both in the language of St. Augustine: 'Do you reason while I wonder, do you dispute while I believe and beholding the heights of Divine power forbear to approach its depths.'"

This passage is so clear that it should settle the controversy, at least as to the question of his interior sentiments.

New York.

JOHN J. CUMMINS.

The MacSwiney Hunger Strike

To the Editor of AMERICA:

In your comments on the letter of H. R. W. concerning Mayor MacSwiney's hunger-strike, the first reason given among the "opinions of competent theologians" why this hunger-strike is not suicidal, is this: "The act in itself must be good, or at least indifferent." Your answer is that abstention from food is at worst an indifferent act.

(1) I submit that this is not the act at all; the act is death, produced by abstention from food; (2) Being his own act his death is suicide.

(3) Christ certainly knew that if He cast Himself down, He would not have dashed His foot against a stone; yet His answer was: "Thou shalt not tempt the Lord thy God."

(4) MacSwiney's hunger-strike should have ended when he endangered his own life and Lloyd George refused to yield.

(5) The end never justifies the means when bad in itself.

Baltimore.

E. B. B.

(1) Death is never an act, but simply the condition or state of an object which, for lack of life, is incapable of an act. If death, were an act, a corpse would be "all-act," the most lively of all live creatures, whereas in reality it is of itself devoid of all power to act. In other words act and death are mutually exclusive. Perhaps our correspondent means that death is an effect, a result of an act. If so, his difficulty is met in the comments (AMERICA, September 11) which he criticizes. Or again, perhaps, he means that death is the object intended by Mayor MacSwiney. This objection is also met in the aforesaid comments. (2) It does not follow that because death is a result of abstention from food, therefore Mr. McSwiney is guilty of suicide. The comments under stricture give the reason for this judgment. Moreover the general principle underlying this part of our correspondent's criticism is false. The mere fact that

death follows a voluntary act is not sufficient to constitute suicide. (3) The second paragraph of E. B. B.'s letter about Christ is not relevant to the issue. (4) There are no arguments to prove that Mayor MacSwiney should have ceased fasting, as soon as his life was endangered, but there are many arguments to prove that he was justified in continuing his fast. The principle implied in this part of our correspondent's letter is destructive of all heroism. If it were true, the fireman, for instance, could not endanger his life at a fire, nor the priest in attendance on those ill from a contagious or infectious disease. (5) Truly a bad end can never justify the means, but the end desired in this case is not bad.—ED. AMERICA.]

To the Editor of AMERICA:

Apropos of the Irish question, is there not a theological prohibition of the present Irish revolt founded on the scriptural passage reading (1) "He that resisteth the powers that be resisteth the ordinance of God," (2) And are there not authoritative Catholic decisions to the effect that such resistance becomes free from guilt only when there are two conditions present, namely: the oppression resisted must be grave enough to justify rebellion; and secondly, the chances of success must also be good enough to justify the rebellion?

(3) As for the first condition, are not the brutality and oppression of the English over the Irish exactly the same kind of treatment that we ourselves handed out to the people of Georgia when Sherman marched down to the sea, burning Atlanta to the ground, and laying waste the land, and for exactly the same cause, (4) an attempt to secede? Isn't the attempt to secede the whole cause of the British brutality? (5) And as for the second, did not an Irish Archbishop, probably the Archbishop of Dublin, two or three years ago, express his amazement at his countrymen imagining that they stood any chance of success in defying the power of the British empire with all its panoply of war, tanks, great guns, aircraft, unlimited munitions of war, and command of money? Should you see fit to print this please do not print my name.

E. A. D.

Philadelphia.

[The text cited is a slightly incorrect version of Romans XIII, 2, in which St. Paul insists on respect to legitimate authority, in this instance the authority of the Sinn Fein Government, the *de facto* and *de jure* Government of Ireland. It is not recorded that Lord Mayor MacSwiney was lacking in respect to this Government. (2) Our correspondent has confused two very distinct ethical problems, viz: Mr. MacSwiney's hunger-strike and the rebellion of a nation or a people against injustice. He has stated, rather confusedly, two of the three conditions that justify rebellion and has missed the principles governing the Lord Mayor's case. These he will find in the comments he is criticizing. (3) Our correspondent happily admits English brutality and oppression "over the Irish," treatment which cannot be justified by Sherman's actions, even granted, for the sake of the argument, that the latter were brutal. Two wrongs cannot possibly make a right. (4) There is no parity between Ireland and the South, and that for several reasons, but especially because the South was not a *distinct nation*, deprived of its natural right of self-government by what our correspondent has been pleased to term "the brutality and oppression of the English." (5) This question had better be directed to the alleged Archbishop whose words, if, indeed, he spoke on the subject, would probably be found quite innocent of the meaning attached to them in the letter under review. At any rate they have no application to the MacSwiney hunger-strike. If they are intended to stigmatize the Easter uprising, they fall short of their purpose, for that memorable incident has had sufficient success to justify the foresight of the Irish leaders and to fulfill the third condition required to justify revolution.—ED. AMERICA.]

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, SEPTEMBER 25, 1920

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Our Rôle of the Good Samaritan

FEW of the children in Vienna today, says a report of the American Friends Service Committee, can hope to survive the coming winter without help from abroad. Not more than one-half or two-thirds can attend school, owing to sickness, lack of clothes, or the illness of their parents. Practically all are stunted, starved and invalided. "No man is so callous," writes a Quaker worker in this field, "that he could remain untouched at the spectacle of undersized, pallid, wasted boys and girls, with legs like twigs, specters of humanity." One need not indeed exaggerate, the naked horror is too startling.

Conditions in Germany are only less terrible. An organic deterioration has been steadily going on. Even tender children are prematurely old through the hardening of the arteries. Tuberculosis is spreading rapidly and the means to combat it are wanting, since, as Doctor Kayserling states, it is a disease to be controlled much more by feeding than by preventing infection. Yet in the very dispensary for tuberculous children conducted by this famous physician no milk can be given to children over six years of age. Those under four receive a pint daily. "One little girl of eleven, who looked about eight," writes a visitor, "was discovered to be tuberculous. She was getting a little meat once a week, no butter, no eggs or milk."

When such is the fate of these children we can understand what must be the general suffering in the sections that are most afflicted. There is lack of clothing as well as of food. Coal has for many become almost a myth. As an instance of true charity we must here note that English Catholics have enthusiastically welcomed the little Austrian guests sent from Vienna, have tenderly received them into their private homes and their institutions, and are in turn highly edified by the piety of the great proportion of Catholic children among the child strangers, rescued from a cruel death.

If we cannot harbor in our homes the children who are so bitterly in need of help and nursing, we can at least imitate the example of the Good Samaritan who paid to the master of the inn all the expenses required for the lodger placed with him. Not merely the little children but all the sufferers in the lands that once we defined as "enemy countries" are our neighbors in the strictest sense, and they are doubly our neighbors now because of the assistance they require and which we can give them. As a suggestion, we conclude that it may be well to follow the advice of the President of the Central Society when he urges that some systematic and continuous form of charity be instituted in our various parishes, by which a steady supply can be assured so long as this may be imperatively needed. Individual donations can be wisely made by sending them to some such recognized source of distribution as the Central Bureau of the Central Society, Temple Building, St. Louis, Mo., which seeks to provide for both Germany and Austria; or else to the Kolping House, 165 East Eighty-eighth Street, New York, making the checks payable to Baroness Elise von Rast, the representative for the Cardinal Archbishop of Vienna. In the latter case the distribution will be made in Austria exclusively. Checks may also be sent to the AMERICA office, which has already received and dispensed, in money or in food drafts, thousands of dollars to the sufferers of Germany and Austria. There is no one who cannot make at least some little sacrifice where the need is still so great.

What Is a Roscommon Catholic?

WE all know the "devout Catholic" who writes to newspapers. He generally denounces the Pope, or advocates the taxing of orphan asylums and homes for old ladies. Sometimes, as when he essays to show that the public school is the palladium of our liberties and the bulwark of the Constitution, he signs himself an "enlightened Catholic." But it is left to a New York journal to discover a new type of this anonymous letter-writer. He styles himself "A Roscommon Catholic."

What sort of thing, or if "thing" be too invidious, what sort of person a "Roscommon Catholic" may be, is not told in the manuals of theology. Some examination of this person's communication to the press indicates that this particular "Roscommon Catholic" is not so Catholic as he thinks he is. He is a member of the Loyal Coalition, as he has a full right to be, if his tastes run in that direction, and he believes that many Irish Catholics fought under the British flag in the late war, a sage remark, to be sure. Not all the Irish are Sinn Feiners, he distinguishes. Some are Catholics. But all Sinn Feiners are Bolsheviks. He himself belongs to "a Catholic family, and we are not exceptional in any way." Except for the exception that Irish Catholics do not usually quote the Protestant arrangement of the Ten Commandments, and this "Roscommon Catholic" does. "The fifth commandment," he observes, "obliges us to

love, honor and obey our parents and superiors." But, fourth or fifth, it does not oblige us to obey tyrannous usurpers.

This "Roscommon Catholic" evidently learned his catechism in an Orange lodge, and is not at all important, save perhaps, as the herald of the other prominent and eminent and devout and enlightened and unbigoted Catholics who are using up good ink by writing denunciations of all things Irish. Possibly he may be interested in hearing what Catholics call the Fifth Commandment. It reads, "Thou shalt not kill," and is particularly important in these days when by rapine and murder Great Britain strives to impress upon the heroic Irish people, the supreme happiness of living under British rule.

Deserted Schools and Starving Teachers

THIS is the time to sob over stories of little red schoolhouses deserted, and of teachers, pale and wan with hunger, picked up fainting in the public streets, to be conveyed, raving of unfamiliar moldores and doubloons, to the kindly precincts of some pitying sanitarium. Dr. Calvin N. Kendall, New Jersey's State Superintendent of Education, is the little Robin Redbreast of these high-tensed stories. Once his plaintive pipe is heard on the lawn, one may be sure that the spring-time of this propaganda is in flower. By courtesy of the Associated Press, Dr. Kendall has just announced that 100 New Jersey schoolhouses are closed, actually closed, not for repairs, but barred and the key thrown away, like an erstwhile saloon, for lack of teachers. Ergo, let us have forthwith the Smith-Towner bill.

If Dr. Kendall's wail be true, and it is not here denied, it would seem that Dr. Kendall is not living up to the requirements of his work. If by personal and official influence he cannot stimulate the intelligent people of New Jersey to support their schools, he probably lacks the qualities imperatively required in his high position. That would appear to follow, or that schools are not worth supporting. If they have fallen to that low stage, it would further seem that Dr. Calvin N. Kendall cannot stand forth blameless. But if the people of New Jersey can year by year harden their hearts against the sight of deserted schoolhouses and starving teachers, what new vision will be given them from Washington? Will Washington come at them with a club of admonition and a minatory axe? No, for we are told that under the Smith-Towner bill the Federal Government will exercise no control whatever over the local schools. But if it exercises no control, how can it improve, especially in New Jersey, where the little red schoolhouse has grown gray through neglect? And it were folly, surely, to think that Washington can succeed, where Dr. Calvin N. Kendall has left behind him only a long thin line of empty schoolhouses, and thin teachers of varying lengths.

Neighboring New York, a State in which the Smith-Towner bill is by no means popular, does things better, of course. In the metropolis, hundreds of teachers are

"out of a job," not because the job does not pay, but because it pays so well that the applicants outnumber positions by the hundreds. To be brief, there are more than 1,100 teachers of approved qualifications, for whom no place is open. The reason is given by T. W. Walker in the *New York Globe*:

Legislation has been passed granting substantial increases in salaries to teachers, with the result that teachers are not resigning in as great numbers as formerly, and hundreds who resigned have applied for reinstatement.

As a means of obtaining decent salaries for teachers, the Smith-Towner bill is an arrant fraud. It is only another way of wasting school money on propaganda and politicians. The State is the force that controls the schools. If teachers desire a recompense in some proportion to the importance of their work, they will apply to the local authorities, and beware of political pedagogues with Smith-Towner axes to grind.

Our Wars at Home

ONCE a year New York has its traction strike. In some years there are two. They "end" when the strikers are at the point of starvation. They are never "settled." The strike of 1920 is now heading toward the usual melancholy "end." A score or so of the dead have been decently buried. More than one hundred men and women injured in riots and accidents now face death, or the road to recovery. The money loss mounts into the millions. Presently the cars will begin to operate on a regular schedule. Next year, the strike will come again, and the story of starvation and death be repeated. For the 1920 strike has only "ended," that is, adjourned temporarily. It has not been settled.

This situation, in an American city, in a day of alleged civilization, would be incredible, were it not borne out by the police, court, and hospital records. Whether the strikers or the capitalists were in the wrong may be the immediate, but by no means the pertinent question. Nor is it here pertinent, although most extraordinary, that the State and city officials, and boards, which in the usual course, would deal with the strike, have been shorn of all power. By a clever but perfectly legal device, two men are in complete control of the situation. One is the Federal receiver; the other is a Federal judge. This new development of Federal power, controlling a traction company, with every mile of its track wholly within the State of New York, is significant of the new nullification; the nullification of proper local sovereignty.

This is a feature sufficiently grave; but the most gravely significant fact is the cause of the annual recurrence, not only in New York, but throughout the country, of strikes in every industry. The resultant financial losses are counted by the millions, if not billions. Worse, every new industrial disturbance sets in motion new elements of disorder, and of discontent among the workers. It is true that some of these strikes are brought about by demands of the workers which, under current conditions,

are exorbitant. But after making generous allowance for the evil influence of the professional striker and the agitator, the basic cause of industrial unrest remains untouched. That cause is the fearful economic inequality in the United States. And it will remain untouched so long as an almost inconsiderable minority of the people own or control the major part of the sources of wealth.

Until this inequality is destroyed, strikes will increase, or can be suppressed only at the point of the bayonet. Some of the means suggested a few years ago by Mr. Frank P. Walsh, on the limitation of wealth to be held

by a single individual or family, and of power to transmit wealth by will, were severely criticised as "Socialistic." They were nothing of the sort. When private fortunes become so great as to menace good order, and no other remedy is at hand, the State may rightfully limit them. That 50,000 men sweat and slave in coal-mines or in oil-refineries to support in luxury a small group of millionaires, is no contribution to social or moral order, but the opposite. Until these and all similar inequalities are removed, we must expect that our industrial wars will become both more frequent and disastrous.

Literature

AN ENGLISH TIMON: WILLIAM HAZLITT

IT was the unanswered prayer of the kind-hearted Charles Lamb that William Hazlitt "would not quarrel with the world at the rate" he did. Not only did Hazlitt quarrel with the world, he quarreled with himself, with his own genius and happiness. In him the soil of a generous nature seemed to have been blasted by some mysterious wind of death that stifled at their birth the golden sheaves it was destined to bear. Intellectually clear-sighted and strong, this prince of English critics was unbalanced in character and seemed to live in a kind of moral fog. Like many of the writers of the first quarter of the nineteenth century, like Byron at war with society, like Shelley hurling defiance at religion and morality, Hazlitt never learnt anything like self-restraint. He was the victim of moods and passions. He was not a profligate or a free-thinker. Religion received from him a certain amount of gentlemanly respect, but had no deep hold on his life, and he seems to have accepted without enthusiasm the comfortable tenets of a broad and vaporous belief in Christianity, which had scarcely any chastening influence on his conduct. His "Scotch" divorce from a woman whom he should never have married, his silly infatuation with Sarah Walker, the "*Liber Amoris*," to which it gave rise, another marriage terminated almost as soon as celebrated by the unceremonious exit from his life of his newly-won bride, are neither interesting nor romantic episodes. But they throw a searching light on the character of a writer who with more self-control, a more vitalizing religious creed, greater forbearance of the weaknesses of others and more efficacious means to correct his own, would have left a more enduring and pleasing monument. Moody, morose and difficult of temper, irritable and suspicious, Hazlitt quarreled with politics and politicians, with wife and friends, with critics and reviewers friendly and unfriendly. But he never quarreled with the world's great books or the world's great painters and their masterpieces.

Hazlitt the philosopher, the author of the essay on the "Principles of Human Action," the historian of English Philosophy and of Napoleon, is almost forgotten. He had little power of abstract thought, and lacked the sense of proportion and sequence necessary for such tasks. But he is a great essayist and critic. In spite of his philosophical barrenness, he is a keen observer of life, and though incapable of expounding philosophical systems he proves beyond doubt, as in his essay on "The Sick Chamber" that he can deal persuasively with many of those questions that vex and puzzle humanity. Acute and subtle, he is not a systematic or logical thinker. But he is a masterful writer and with the exception of some of the pages of Scott and the work of Lamb, his prose is certainly the equal, and nearly always the superior of anything done in the first quarter of the nineteenth century. "We are fine fellows," says

Stevenson, "but we can't write like William Hazlitt." Approval from Sir Hubert is praise indeed.

But it is richly deserved. In reading Hazlitt you soon become conscious that you are getting at the real man, that you are gliding down the secret passages of the soul and that he in turn is hiding nothing from you. Few authors so completely reveal themselves. With the exception of the silly and nauseating volume referred to, which was unjudiciously salvaged from well-merited oblivion some years ago by a well-known American poet, this self-revelation is one of the most attractive features of his work. While unfortunately this autobiographical vein that seems so large a part of his works, leads to the sources of his defects, his moodiness, his impulsive and perversely unbalanced temperament, it is everywhere cross-counteracted by the marks of sterling and manly qualities. Hazlitt is not afraid to say what he thinks. In politics, in art, in his criticism of painting and painters, in literature, he said exactly, and often crudely blurted out what he felt. If the whole art of criticism consists in knowing the human being who is partially revealed to us in his writings, may it not be said that the art of the writer himself is to show himself to us just as he is, without disguise? Hazlitt throws off the mask, if any such ever hid his features, and gives us an admirable picture of himself, with all his faults and imperfections on his head. Sincerity stamps every word. He finds that Sir Philip and his "*Arcadia*" bore him. He candidly tells us so, just as he leaves us no doubt of his admiration for the magnificent prose of Edmund Burke's "Letter to a Noble Lord," and for the two strange idols to whom he had erected a special shrine in his heart, Rousseau and Napoleon. His preferences and his prejudices are frequently unreasonable, often swayed by waywardness and impulse, but you know where he stands. "I say what I think; I think what I feel." That was his motto. In this sense he is an egotist, but he was no seeker after favor or popularity or wealth. By crooking the pregnant hinges of the knee he might have had them. But cringe he would not, although convinced that the world was banded against merit in general, and more specifically against that of William Hazlitt. The great Tory organs, *Blackwood's* and the *Quarterly*, it is true, virulently attacked him. But the man that traveled all the way to Bath and Hungerford to see the epic fight between the Gasman and his conquering rival Bill Neate, which he described in an essay that ought to be read side by side with the fight of Dares and Entellus in the fifth book of the *Aeneid*, was not the man to duck under the blows. He stood up for the fight and in the case of Gifford of the *Quarterly*, administered a memorable literary castigation to that "door-keeper of learning," so admirably qualified for the post of editor of the *Quarterly*, "by a happy combination of defects natural and

acquired," that in the event of his death, "it will be difficult to provide him with a suitable successor."

It was natural for a man so constituted to withdraw into himself and to live in the past. So with his old books and his old pictures, Hazlitt lived a hermit's life. In both he had the taste of the true connoisseur, and the artist. While neither a Rembrandt nor a Reynolds, and disappointed himself in his own work, he had some skill with the brush and for a short while, some reputation as a portrait painter. Before Ruskin, he divined the genius of Turner. His essay on "A Landscape of Nicolas Poussin" is as good in its way as Ruskin's pages on Turner's "Slave-Ship," or Walter Pater's on Leonardo's "Mona Lisa." If he did not inaugurate the art and profession of the theatrical critic, he stabilized them, and such essays as those on Mrs. Siddons and on Keane's *Iago*, are not merely fine pieces of newspaper work, but genuine bits of esthetics. And those delightful essays "My First Acquaintance with Poets," "On People One Would Wish to Have Seen," where Lamb's choice is Fulke Greville and Sir Thomas Browne, oddest of selections even for Lamb, "On Reading Old Books," "On the Look of a Gentleman," "On the Pleasure of Hating," give us a perfect picture of the real Hazlitt in all its lights and shadows. The last named essay ends with a jarring note of misanthropy too often sounded from the depths of poor Hazlitt's torn and lacerated heart. He sorrowfully sums up all his disappointments, his faded dreams, his vanished illusions and broken hopes, and asks himself whether he has not at last come to hate even himself. Yes, he answers, and mainly for not having despised and hated the world enough. A poisoned arrow had fastened in his heart, and often in his waywardness, he struck the friendly hand that would withdraw the barb.

If Hazlitt in his essays is the complete revealer of his own heart and sentiments, and in spite of his Timon-like misanthropy, occasionally flashes a serene light over certain aspects of life, he is also, within a limited range, a sound and discriminating critic. Textual, philological, historical criticism interest him little; he evidently does not feel at home in them. As a Shakespeare scholar and judge, he had by no means anything of the insight or the erudition of a half dozen at least who have followed him. But he went directly to the nub of the plays and the heart of the characters, those characters especially which interested him personally, that had a fold in their make-up where some Hazlitt feature lay concealed, like Timon, Richard, Coriolanus, Lear or Othello. Of these he gave a spirited sketch, though strange to say he was not quite so successful in others which at first sight seem to match his own vein and fancy, Hamlet, Mercutio and the melancholy Jacques. In "The Characters of Shakespeare," "The Elizabethan Dramatists," "The English Poets," and "The English Comic Writers," Hazlitt has left us his most consecutive piece of writing, less desultory and fragmentary than other portions of his work. Taken together these four volumes constitute a solid piece of criticism. As Spenser is the poet's poet, so Hazlitt is the critic's critic. He has already the modern touch, brought to perfection in the greatest French critics like Sainte-Beuve, Brunetière and Lemaitre. He is not the slave of rigid rules and formulas. His judgments are generally sound and he writes with a contagious ardor and enthusiasm. His style here as in the essays is clear, clean-edged, bright-faceted, and everywhere with the fighting Hazlitt crest, deep-sunk into the sparkling gem. His sentences have the ring of clashing steel, mingling at times with the bell-like murmur of unalloyed gold. His thought is suffused with something of that warm and tender light that streams through a painted window illuminating, yet blending with the object which it reveals. As an essayist, it has been said, Hazlitt had rivals as a critic, none.

It cannot be said of William Hazlitt that his works profoundly influenced the men and thought of his time. He himself un-

fortunately, by his own mistakes had limited the circle of his power. More faith in humanity, which in spite of its errors everywhere bears the evidence of the Creator's goodness, even amidst its ruins, a stronger hold on the great truths of religion would have given him a compelling and well-nigh irresistible power. As it is, even with his defects, he is a great writer. But had he seen in his fellow-man something of the beauty which he discovered in the old books and authors he loved, in Sir Thomas Browne, and Milton and Jeremy Taylor, in the pictures of Poussin and Claude which he so keenly analyzed, his work might have been one of the great monuments of English letters. We have now only the regret that such a fascinating and vigorous writer has not left a still nobler and more enduring record of his powers.

JOHN C. REVILLE, S. J.

RUINED WINDOWS OF MUCKROSS ABBEY

These widowed windows oft in matin blaze
Have flamed with burnished glory in the sight
Of brown-cowled monks at chant, and vesper light
Hath filled with all its mellow, purple haze
The lancet panels; sweet Gregorian lays
Of birds with psalmody did oft unite,
And flocks of prayer incessant took their flight
Through these rich screens in Erin's chieftain days.

The slender mullions now encase no panes
To sift the wonder of the dawn or eve;
But sympathetic ivy wreathes their bones,
And sweet laburnum masks the lichen stains
Of unkempt age. How those who love must grieve
That only Nature tends these precious stones.

M. J. RIORDAN.

REVIEWS

The Philosophy of Mysticism. By EDWARD INGRAM WATKIN. New York: Harcourt, Brace and Howe. \$2.25.

We have reached today the card-index period of research and classification. One would imagine that mysticism, that aggregate of the most intimate communings and relations of the soul with God, might escape from such a fate. Mr. Watkin, however, proves in this volume that even mysticism can be indexed, for he minutely analyzes in their causes and manifestations the most distinctive elements of the mystic state. According to him, the metaphysics of mysticism consist in "a doctrine of ultimate reality, of God as the Unlimited and of the consequent relationship between man's limited soul and the Unlimited." Thus for him the philosophy of mysticism is the philosophy of the Unlimited. In his first chapter, therefore, he vindicates "the epistemological and transubjective validity of mystical experience." He then discusses the nature of its object as given immediately or by implication in this experience, then treats of the general character of the mystic way to determine the principles that constitute and condition it, and finally describes its stages and points out their character, causes and value.

It is evident that this is not only a *terra incognita* to the vast majority, but slippery and dangerous ground, which craves wary walking and an exquisite delicacy of treatment in dealing with the most sacred intercourse of the soul with God. Generally Mr. Watkin treads safely through these tangled paths. Now and then the Catholic reader is startled to find the genuine mysticism approved of by the Church thrust into the undesirable companionship of that pseudo-mysticism popular today, and to meet bits of the spurious mysticism of the "Jean Christophe" of Romain Roland, following a lyric outburst of Coventry Patmore and preceding a text of St. Thomas. He is perhaps still more

astonished to see the mystic raptures of St. John of the Cross, describing the union of the soul with the Divine Lover, linked with a passage, no matter how beautiful, of the "Tristan" of Wagner. Catholics cannot by the farthest stretch of the imagination think of these as in the same class.

Leaving aside his general purpose so clearly outlined in the first part of the book, the author in the latter sections gives a minute analysis of certain mystics of the Spanish school, and chiefly, of course, of St. John of the Cross, although it is evident that he has the highest regard for the Carmelite nun, Mother Cecilia. In this part of the work, he enters perhaps a little over-curiously into what might be termed a dissection of the Spanish mysticism of the Counter-Reformation. But it must be admitted that he throws no little light on the phenomena he studies. The same must be said of his study of the mysticism of that "intellectual atheist" Richard Jefferies, though at times, on reading this and similar passages we ask ourselves whether the author does not mistake the poetical absorption of some highly-gifted temperaments in the beauties of nature and the vivid realization of God's presence there, with the higher phenomena of mysticism in the strictest sense. A larger stock of scholastic theology would strengthen the book.

In one of the notes appended to the volume the author states that he rejects the traditional view of the physical fire torment of hell. He there also declares that he does not believe "in any pain extrinsic to the necessary consequences of the soul's eternal self-exclusion from supernatural union with God." By the physical fire-torment of hell the author evidently understands a torment through or by a material fire. The existence of a torment in hell through or by a material fire, has never, it is true, been defined by the Church. But to deny it now is a rash opinion, runs counter to the generally accepted Catholic belief and to the strong words of Our Lord in the Gospels. According to Suarez it is a certain and Catholic doctrine that the fire of hell prepared for the torment of the devil and his angels is a real, corporeal, that is material fire. The Suarezian doctrine is by far the most common doctrine among Catholic theologians today. Not to believe "in any pain extrinsic to the necessary consequences of the soul's eternal self-exclusion from supernatural union with God" leads to the inevitable conclusion that Mr. Watkin rejects the pain of sense in hell, a doctrine which no Catholic can deny, and which contradicts the plainest and most formal Catholic teaching. The book bears no *imprimatur*. J. C. R.

The Great Steel Strike and Its Lessons. By WILLIAM Z. FOSTER. New York: B. W. Huebsch. \$1.00.

While many will view Mr. Foster's book as a partisan statement very few will remain unimpressed by the array of facts that he presents to the reader. For one thing remains certain. If the story of outrages and injustices committed against the strikers is untrue the Steel Corporation can easily refute Foster's thesis and in many or most instances convict him of libel. But the Steel Corporation has so far taken no action in the matter. Until it does his book will remain, as the Interchurch Report remains, an indictment of a system that is as unjust as it is un-American.

The author is firm in his belief that trade unionism is the one and only hope of the workman. Yet his defense of unionism is weakened by his conviction that real trade unionism is committed to the destruction of capitalism. "In my opinion it, like other aggressive social movements, has more or less instinctively surrounded itself with a sort of camouflage or protective coloring designed to disguise the movement and thus to pacify and disarm the opposition. This is the function of such expressions as, 'A fair day's pay for a fair day's work,' 'The interests of capital and labor are identical.' In actual practice little or no attention is paid to them." Certainly if Mr. Foster

is speaking for organized labor he will alienate many from the cause. For he plainly advocates the very weapon that he condemns the capitalist for employing. That weapon is hypocrisy. His attitude is one of antagonism toward the existing system. It must be destroyed. Trade unionism will supplant it, and then what? Merely replacing one wrong by another, the substitution of one kind of class-control for another and less capable class-control. The author does not seem to realize that unlimited power in the hands of one class will work ruin to the people as a whole. He has missed the lesson of Russia or Jacobin France. He sees nothing but the patent injustices of an existing system. Instead of correcting the injustices he would destroy the system and substitute power for power, force for force.

Mr. Foster's book is strong as a history of a great endeavor, the endeavor of the great unorganized thousands to voice their protest against injustice and wrong, in a basic industry in America. But his outlook is narrow and partisan. There is no constructive note in his appeal to the power of trade unionism. It means nothing more than a war between the classes, leaving out the very important factor that is crushed in between capital and labor. For there can be no real remedy for present ills if capital and labor forget that the public have rights to be considered. As an organizer the author may have served nobly the cause of unionism but as a leader of thought he will do more harm than good to union labor. Until such as he are led and not leading there can be little hope for industrial peace. In co-operation and not in antagonism there is hope for a readjustment of our industrial system. Mr. Foster is as incapable of pointing the way as is the extremist in the capitalistic camp.

G. C. T.

Holy Cross College Service Record. War of 1917. Edited by JOSEPH J. DINEEN, S.J. Published by Holy Cross College, Worcester, Mass. \$5.00.

This very remarkable book, the first, so far as it has been possible to ascertain, of its kind to be published, contains a complete record of the service rendered to their country in the Great War by Holy Cross graduates, students and former students. It is dedicated to the distinguished son and benefactor of the college, the Rt. Rev. Thomas Bevan, D.D., '70, as a tribute of affection on the occasion of the fiftieth anniversary of his graduation. The first pages of the volume are rightly devoted to the golden-starred records of those who made the supreme sacrifice of their lives, the chief place among these being given to Father Davitt, '07, the last American officer to be killed in the war, whose name naturally suggests that of another Jesuit graduate, William F. Fitzgerald, of St. Mary's College, St. Marys, Kansas, who was the first American officer killed in the war. There is a roll of honor by classes, which is very interesting.

The main part of the volume however is taken up with a detailed individual record of the Holy Cross sons actually in service, which contains the name, class, rank, branch of service, occupation in civil life, home address, date of enlistment, place and periods of service, battles, engagements, wounds, citations and decorations, and date of honorable discharge. There are 850 such records and in almost every case there is an accompanying photograph. In all 960 sons of Holy Cross are listed, of whom 671 were in the army and 289 in the navy. There were 276 commissioned officers in the army, including one brigadier-general, 8 majors, 55 captains, 98 first lieutenants, and 114 second lieutenants. In the navy and marine corps there were 75 Holy Cross men with commissions, including one commander, 2 lieutenant commanders, 4 lieutenants of senior grade, 17 lieutenants of junior grade, and 55 ensigns. Twenty-four Holy Cross men were killed in action or died in service of wounds or accident, 23 were wounded, 62 citations and decorations were received. An appendix gives the lists of the members of the

faculties and the students in the Holy Cross Students Army Training Corps and Naval Unit, and another appendix sets forth a brief account of the service rendered to the United States in the Civil War by Holy Cross men.

This memorial volume, whose main appeal is of course to Holy Cross men, is an historical document of great value, and should be given a place in Catholic libraries. It is also to be hoped that the example of Holy Cross College will be followed by all other Catholic colleges and schools, and that each of them will set about collecting similar statistics, which are now easy of access but in a few years will be lost. In this way they will contribute their share to that great library of Catholic war achievement, which must not be left unwritten, and will be preparing the materials out of which will be constructed the glorious record of what Catholics did in the war.

J. H. F.

BOOKS AND AUTHORS

An Instructive "Month."—Here we have varied and interesting matter. In "After the Congress," the editor of the review, the Rev. Joseph Keating, S. J., calls attention to certain characteristics of the recent Catholic Congress of Liverpool. He signals out for special commendation the address of Cardinal Bourne, Archbishop of Westminster, in which his Eminence boldly exposed the machinations of a certain party among the Jews to use their wealth to expropriate the inhabitants of the Holy Land and to subject the native Christians there to a tyranny worse than that of the Turk. Father Keating also speaks of the splendid work done by the Congress in its endeavor to organize a "Catholic Propaganda" to bring before the English people by every available means the great truths of the Catholic Faith, so absolutely essential now. Father Herbert Lucas, S. J., writes of "Industrial Chaos—and a Way Out?" The article is occasioned by a thought-compelling book of G. D. H. Cole "Chaos and Order in Industry." The practical conclusion of the Jesuit writer is that those who in England have at heart the welfare of the worker should concentrate their efforts on legislation tending to limit the amount of property which it shall be lawful for any individual to hold, the income which it shall be lawful for anyone to receive, the profits derived from investments of whatsoever kind. Richard Downey discusses with wit and sound historical instinct and knowledge "The Chronicles of Mr. H. G. Wells," and shows how inadequately Mr. Wells is equipped for the historian's task, especially where the Bible and the Church are in question. Those who seek more light on the Titus Oates conspiracy will find it in "The Titus Oates Newspaper Press" by J. B. Williams. Father Herbert Thurston continues in "Limpas" his interesting study of "collective hallucination." Extending his researches beyond Limpas the little Spanish town in the Asturias where certain marvelous occurrences were reported to have taken place, he submits to a rigorous analysis similar facts which were said to have occurred elsewhere. The facts are given and the reader is allowed to draw his own conclusions. In "Alice" J. M. Cronin tells the story of a repentant sinner and a father's love. The number has the usual and always interesting book reviews, "Topics of the Month," "Notes of the Press" and "Miscellanea." Among the latter there is a brief review in which Father Keating discusses the Lambeth Conference in its general aspects, in its relations to the Church's indefectibility and to the English "Old Catholics." Two poems are included in this meaty issue "Individuality" by G. M. Hort, and "Intimates" by M. St. Jerome.

The "Catholic Mind."—The first article in the *Catholic Mind* for September 22 is the *Motu Proprio* on "St. Joseph and Labor" recently issued by the Holy Father for the celebration of the fiftieth year of the proclamation of the Patriarch St.

Joseph as patron of the Universal Church. It is a timely document in which the Holy Father calls attention to the evils that afflict society at the present time, the naturalism and paganism which are creeping into every rank and class, and points to devotion to the Foster-Father of Our Lord as one of the great remedies to overcome them. Then follows "Harvard and Jesuit Morality," a series of letters which passed between Professor Roger B. Merriman, of Harvard University, and Father Ignatius Cox, S. J., of Boston College. Father Cox takes exception to certain statements made by Professor Merriman with regard to the theoretical and practical attitude attributed to the Jesuits and the Jesuit Order with regard to the principle that "the end justifies the means." Professor Merriman's replies are given side by side with Father Cox's keen and logical indictment, an indictment, which, the impartial reader must conclude, Professor Merriman does not answer. The third article is President de Valera's "Ireland's Right to Independence," taken from the *Toronto Statesman*. A significant passage of this strong plea contains the following argument: "All liberty-loving nations of the world owe to the Irish the recognition of the independence of Ireland, not only because of the indisputable right of the people of Ireland to govern their own destinies, but also because that right is denied by England on grounds which are a negation of national liberty everywhere, and entirely subversive of international peace and order." The last article "Catholic Parents' Obligations" emphasizes the principle that Catholic parents cannot fulfill their duty of leading the souls of their children to God by sending them to schools where God is ignored and the true religion outlawed, but must send them to Catholic schools, where alone their Faith is safeguarded.

Of Interest to Teachers.—The late Francis E. Gigot, D.D., wrote for children a clear and simple little book of some one hundred pages called "A Primer of Old Testament History" (Paulist Press, \$0.60), from the creation of the world to the coming of Our Lord and containing maps and pictures.—For small boys and girls who find the parts of speech hard to distinguish J. Harold Carpenter has written a very entertaining "Fairy Grammar" (Dutton, \$1.25), embellished with pictures. The way that "Ram-marg" forced John to learn the difference between nouns and pronouns was very embarrassing but extremely effective.—W. M. Smallwood, Ida L. Reveley and Guy A. Bailey have prefaced a "Biology for High Schools" (Allyn & Bacon, \$1.40), which seems to contain all that the average boy and girl in their early teens can absorb about animal and plant life and human physiology. The book is gratifyingly free from "evolution" nonsense, well illustrated and clearly written.—Henry Carr Pearson has revised his "Essentials of Latin for Beginners," taking advantage of the suggestions given by teachers who have used the book. It is designed to give in one volume all the pupil needs for learning to read Cæsar.—Emma Miller Bolenius' "Elementary Lessons in Everyday English," should be examined by our grade-school teachers for the book is packed with new and practical devices for making the study of our language interesting and entertaining for the children.—"Animal Husbandry," by John L. Tormey and Rolla C. Lawry, and "Everyday Chemistry" by Alfred Vivian, are two text-books intended for students of scientific farming. The former treats of animal foodstuffs and their relative values, the care of cattle and poultry. The other book deals with inorganic chemistry, organic chemistry and fertilizers.—Mr. Warren E. Hicks' "New Champion Speller," which is designed for a six years' course, has appeared in a revised edition. The five preceding text-books are published by the American Book Company.

The New Code.—Two more volumes of the excellent "Commentary on the New Code of Canon Law" (Herder, \$2.50 each),

by the Rev. Charles Augustine, O.S.B., D.D., the former volumes of which have been favorably noticed in these columns, are now ready. Volume IV treats of "Ecclesiastical Things," or administrative law, of all the Sacraments (except matrimony) and the sacramentals, embracing Canons 726-1011 and 1144-1153. The fifth volume, of which a second revised edition has come out, devotes its 450 pages exclusively to the Sacrament of Matrimony. Canons 1012-1143 dealing with the marriage law are first commented upon and then Canons 1860-1909 which treat of matrimonial trials are discussed. The Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., whose excellent book on "Marriage Legislation in the New Code of Canon Law" appeared last year, has now brought out a volume on "Penal Legislation in the New Code of Canon Law (Liber V)" (Benziger, \$3.00), which priests and seminarians will be glad to have at hand. The author discusses and comments upon all the kinds of delinquencies and penalties about which the New Code legislates and puts in an appendix a classified list of censures *latae sententiae*.

More Fall Novels.—"Atlantida" (Duffield, \$1.75), by Pierre Benoit, is a good translation of a recent French novel crowned by the French Academy. In its general scheme, it is strongly reminiscent of "She," but in its development and details it is entirely original. The story deals with the fatal fascination exercised by an African queen, endowed with peerless beauty and perennial youth, who lures her victims to hopeless infatuation and eventual death. The uncanny spell of the unknown is on every page.—"Towards the Dawn" (Stokes, \$2.00), by Conor Galway, is a Sinn Féin novel, describing the national spirit which was translated into act in the Easter uprising. The book shows how Protestant intolerance and bigotry under favor of the Government were threatening to stifle the hopes of the people, and drove their leaders to a desperate attempt to save the soul of Ireland. As the author sees it, the movement was a deliberate sacrifice, made with careful forethought, for the purpose of reuniting an almost despairing nation. A thread of pleasant romance, centering in a brave girl, who is the incarnate spirit of Irish aspiration, supplies the heart-element.—"When the Blood Burns" (Putnam, \$2.00), by E. W. Savi, tells the story of a girl who sets convention at naught and enters into an irregular union with a shallow and selfish man. The love which at first makes her sacrifice seem worth while at last burns low, and she experiences all the ostracism and pain which such unwise daring entails. In the end she wins the love of an honorable man and learns that it is only through marriage that her true happiness can be found. The moral of the story is excellent, but the atmosphere of the book is tainted.—"South Sea Foam" (Doran, \$2.50), by A. Saffroni-Middleton, is a wholly unnecessary book which adds nothing to our knowledge of the South Sea country, and is successful only as an attempt to bedevil an entirely innocent subject. It is to be hoped that the publication of this book does not indicate a lowering of the standards which have hitherto ruled the house of Doran.—"Youth in Harley" (Scribner's, \$2.00), by Gordon Hall Gerould, is a novel distinctively above the beaten track of current fiction. Harley is a New England village, apparently in New Hampshire, and Mr. Gerould has studied it with a keen and discerning eye. The central figures are an ambitious youth, who has not yet learned the value of unselfishness, and a girl who tries to teach a lesson which the reader feels sure will be at last imparted. It is not likely that "Youth in Harley" will be ranked with the best sellers. It lacks the billboard quality of style which the public now demands, but it can be heartily recommended to all in search of a worth-while story.

Fiction and Drama.—"Christine of the Young Heart," by Louise B. Clancy, is a "glad book," describing how a selfish rich girl, whom nobody likes, suddenly loses her fortune

and then makes everybody love her dearly—especially "Dorky."—"The Four Just Men," by Edgar Wallace, tells how a group of desperadoes take the law into their own hands, avenge "wrongs" and successfully foil the police. An offensive story about a priest is needlessly dragged in and improbabilities abound.—"The Gray Angels," by Nalbro Bartley, describes the career of a gifted Western maiden who becomes a prima donna, the scenes changing from Birge's Corners to New York, and the "angels" in title being war-workers. The three foregoing novels are published by Small, Maynard & Co., Boston.—"In the Onyx Lobby" (Doran, \$2.00), a detective story, by Carolyn Wells, is an extraordinarily uninteresting farrago of absurdities. One gets the impression that the author has expended great effort in depicting the questionable moral leanings of the murdered man, and little in making the actions and motives of the other characters even plausible. The entire book gives evidence of hasty composition, and recalls again the pity it is that the efforts of even our lesser lights in occasional literature should be so readily purchased for a price. The product of real brain-power is dear at any price, and it is contemptibly cheap at the price of being a "good seller," or a "summer novel, which can be easily slipped in one's bag."—"The Thread of Flame" (Harper, \$2.00), Basil King's latest novel, is an interesting story about an American whom a German shell robbed of his memory. He wakes up on a liner bound for New York, thinking himself "Jasper Soames," tries for three years to recall his identity, working meanwhile as a porter in a rug store, and is at last recognized by one of his former acquaintances, and the past all flashes back. The latter part of the book which describes how Jasper meets the problems facing one "returned from the dead" is not so artistically done as the earlier chapters.—"Sailing the Seas" (American Book Company, \$1.25), by James Baldwin and W. W. Livengood, is written to encourage American boys "who feel the call of the sea to investigate further," and thus help on the development of American marine interests. As a piece of poorly disguised Government propaganda it is unobjectionable, although to develop our marine interests is probably the best means at our disposal for arousing the enmity of Great Britain, and as a story our ingenious youth will probably find it highly entertaining.—"A Man of the People" (Appleton, \$1.75), by Thomas Dixon of Abraham Lincoln is a drama in three acts, a prologue and an epilogue. Both historically and as a stage production it is far superior to the Anglicized series of episodes by Drinkwater. But all stage-presentations of Lincoln are unsatisfactory, and will be until another Shakespeare arises.—"The Strangeness of Noel Carton" (Putnam, \$2.00), by William Caine, is a well-named novel. The author sets out to keep a diary and at the same time a novel. The two contrive to become inextricably mixed up one with the other, as well as the author with his principal character. This confusion is cleverly manipulated and considerably enhances the interest, besides giving the story a pleasant originality.

A Bilingual Story of America.—The Massachusetts Society of Colonial Dames stands sponsor for "La Storia Dell' America Preparata Da Alberto Pecorini" (Boston: Marshall Jones Company). Prepared by Alberto Pecorini, this "Story of America" printed in Italian and English, is the result of an appeal of the Free Public Library Commission to the Society, for the publishing of a simple history of the United States in Italian and English as a contribution "to a better understanding between the new Americans and the old." The outlines of American history are given by the author, fairly and without bias, and a lesson of work and obedience to authority is inculcated. The work of the Jesuit missionaries is briefly recorded, but we miss the name of the great Marquette. The Catholics of Maryland are given the credit for having first proclaimed the principle of liberty of

worship and of conscience on the North American continent. The book will be undoubtedly useful to our new Americans, but many facts are told them which they will not in all probability understand owing to the lack of perspective and of background which almost necessarily must mark the mere outlines of our national history. A word about the high ideals which actuated Columbus in his voyages of discovery would have been welcome from Mr. Pecorini, his fellow-countryman.

EDUCATION

Is There a "Catholic School System"?

THIS is an article in criticism, destructive criticism, and nothing else. (Yet to lay a Cathedral's foundation blasting powder is often the only useful agency.) And to establish in some degree my competence to criticize, I may say that for just short of twenty-one years I have been an interested student of education in general and of Catholic education in particular. As a sedulous reader of Catholic journals and reviews, especially AMERICA, I have been surfeited with articles in praise of the excellence of our "Catholic school system." I should be the last to deny the excellence of our Catholic schools, but among the first to deny that, taking the country in general, we have any "system." That our schools are excellent is due either to some extraordinary manifestation of Divine Providence, or to a factor which I shall mention later, or to a combination of both.

A HOMILY ON DEFECTS

IS this indictment too severe? Let us take stock. As far as system is concerned, what have we to compare with the public school system? Have we anything like a diocesan *coetus* or group corresponding in dignity (we might forego the dignity) and authority to our State Boards of Education? Here and there, yes, among our hundred and more dioceses. But not in all, not in half, barely in one-tenth of them. Any first diocesan authority corresponding to the State Superintendent? Coming to our cities, where is the local school board, functioning with regularity and intelligence, and where is the local superintendent? There are few, if any, such boards, and very few superintendents. Have we standing committees on courses of study, on buildings, on night schools, on Saturday classes, on classes for defective children, on the examination of teachers? Here and there, yes; nearly always within the cloistered walls of our religious communities; but generally, no. Of course, organization can be overdone, but we need not fear. For us that danger is not imminent. Above all, has any diocese in the United States a definite program for raising school funds, at all comparable in real efficiency, with the plans in use by State and city for a similar purpose? No, most emphatically no.

THE FALL OF THE WEAKER SCHOOL

WHAT happens in real life, as distinguished from magazine articles is something like this. St. Cecilia's is a large and flourishing city parish. Many of its families can and do send their children to private Catholic schools requiring a tuition fee. But they are good Catholics, and generously support the parish school. There is no extreme poverty in St. Cecilia's, home conditions as a rule are good, and the general tone of culture and material prosperity is rather high. Few if any of the children are of a class calling for special care by reason of improper environment. In nine out of ten such cases, you will find that St. Cecilia's has a parish school which in building and equipment compares favorably with any city-endowed institution, and in academic value is the superior of them all.

Now look on this picture. Over "beyond the tracks," Father Spinelli has a hard row to hoe. (Perhaps his name is O'Toole, or Bergman or Wojciechowski, for this Church of ours is Catholic.) His people are poor, and exposed to the ravages of the

uplifter and the proselyter, with a bowl of soup or a pair of shoes in one hand and an anti-Catholic tract in the other. Furthermore, when they discover that in these topsy-turvy economic days, little Luigi or Patrick or Stanislaus can get from eight to twelve dollars per week at unskilled labor, the parents are not particularly impressed by the wisdom of withdrawing him for scholastic pursuits. Consequently, and also by reason of their poverty, they give very little to the support of the parish school. Consequently, too, either the school closes after an unequal struggle, or painfully drags along, a school by courtesy only.

A CONTRAST

IN similar circumstances, what is usually done by the public school authorities? They erect their finest schools in just such poverty-stricken centers and staff them with their best teachers, on the excellent principle that these children need far more care than the children of the locality not "beyond the tracks." What can Father O'Toole or Spinelli or Wojciechowski do in face of this invasion, or before it comes? Can he say to the diocesan and local school board, "Give me my share of the diocesan tax, levied on all the parishes, for the support of all the schools of the diocese?" He cannot. There are no "schools of the diocese." These schools are parish schools, and they stand or fall with the parish. Consequently, there can be no diocesan tax, to be applied where schools, although most sorely needed, cannot be maintained by the parish.

In this, State and city authorities set us an excellent example. Taxes are levied for the support of all the schools in general. The city is not divided into sections, corresponding to a parish, each of which must bear the whole burden of supporting a public school. Funds are expended, not where they are gathered, but where they are most needed. Ward One may pay a greater share of this tax, but Ward Two has a larger and better school, because Ward Two needs it more. With us, the school is *parochial* rather than *diocesan*, and the practice is "Every school for itself, and the devil take the hindmost." He generally does, too, as Father Spinelli, O'Toole, or Wojciechowski can tell you.

GOOD KING LOG

YES, viewed as a system, this plan of ours is assuredly unique. Once upon a time, in the reign of good King Log, I was talking with a certain Sister-Superintendent of a large parish high school for girls. She had charge, moreover, of the teaching-Sisters in half a dozen parish schools of the city. "Who is the diocesan superintendent?" I inquired. She paused. "I'm not sure, but I think it's Father So-and-So." "You're not 'sure'?" I echoed. "Don't you know? Doesn't he visit your schools occasionally?" "Never." "And how long have you been here?" "Eight years in my present position, ten years in the city." That lady, a keen, up-to-date educator, could not ferret out the diocesan superintendent! Imagine a public school official of corresponding rank, in a corresponding state of ignorance, and you will understand what a negligible quantity "the Catholic school system" is in some localities.

Perhaps, in wise humility, this particular superintendent thought that Mother Perennialis, since she knew more about her work than he did, could be safely trusted to paddle the educational canoe and an occasional pupil, according to her own lights. That may be. But it's a dangerous mood for any superintendent. "The superintendent is always very kind," another directress once said to me. "When I consult him, he generally says, 'Now, Sister, I have all confidence in your good judgment. Just go ahead, and I'm sure all will be well.' But that isn't what I want. There are times when I want advice, guidance, perhaps somebody to share the responsibility with me. I can't get it. The kindness is well-meant, I know, but it leaves me quite alone."

I do not favor slang, but sometimes it is permissible, and under favor of this permission, I may express my opinion that superintendents now and then indulge in our favorite American game of "passing the buck."

A FEW SUGGESTIONS

AT this point, I may be permitted a few suggestions. Suggestion is easy. Besides it will not be my task to translate suggestion into reality. But here they are:

1. An organization on *diocesan* as well as on parish lines.
2. A diocesan Board of Education and Superintendent, corresponding in authority to the State Board of Education and State Superintendent.
3. At least in the larger cities, an organization of laymen, Brothers and Sisters, and the parish priests, corresponding to the American city School Board, and a local Superintendent, with suitable power over all the schools irrespective of parish lines.
4. A general educational fund gathered from a diocesan tax levied on all the parishes, for the support of all the schools of the diocese, each according to its needs.
5. No figure-head school officials, local or diocesan.
6. An understanding that in the matter of our parish schools, the mainstay of the Church and of good citizenship in this country, we are members one of another, and that it hurts all to allow one school to starve or fall below the standard.
7. A further understanding that it is not only grossly uncharitable, and unjust, but actually stupid, to expect our Sisters to work for starvation-wages.

May not these points be worth considering?

I said, a few paragraphs back, that our schools are excellent either because of some extraordinary manifestation of Divine Providence, or to a factor to be mentioned later, or to a combination of both. That factor, now to be mentioned, is our Sisters. They are intelligent, capable, self-sacrificing to an heroic degree. To them is due the excellence of our schools. Had we depended upon our "system"—well, God help us!

WARREN LENDRUM.

SOCIOLOGY

A Warden with a Heart

ON August 5 John Leonard died in Baltimore. For years he had been an official in the Maryland State Penitentiary, and for six years its Warden. He was an expert penologist, and was President of the Wardens' Association of America. Outside the city of Baltimore he was little known, and within it he kept aloof from social life because he ruled over those whom society had branded and law had sent into exile. His circle of influence was within the gray stone walls of a prison. But when the breakers of the law had passed through the gates to the free civil life, that same influence guided them along the paths of honest living and made them respecters of the law.

Scientists tell of the accidental changes and forming of habits in animals and birds by their habitat. Sociologists talk large and learnedly on the moral effect of environment. They would insist no doubt that cold gray walls, cells of steel, enforced and icily regular routine, would chill all moral sense, and freeze the genial current of all appreciation. Sullen and vindictive characters should be the result of loss of liberty. Contact with such persons should harden the hearts and destroy all helpful sympathy in those who guarded these doers of unlawful deeds. Their conclusions would be correct did not their theories fail to recognize the action and reaction of heart on heart.

"I'LL BE YOUR FRIEND"

JOHN LEONARD brought to his work a deeply human spirit. He believed that there was much good in every one of his prisoners, and because he was a man of heart he touched the

hearts of those seemingly hopeless beings. His strong and childlike faith made his heart strong, and frequent Holy Communion made his great heart stronger. He was no theoretical sociologist, nor maudlin sentimentalist. He had no patience with sobbing idealists who wasted pity and fruits and flowers on crocodilian-teared culprits, forgetting the desolation which had been wrought. He was manly, forceful in word, and act, and judiciously severe. But he never once forgot that part, and the most Christ-like part, of his mission was the making of a crooked human being straight. When a man was committed to the prison the Warden had a straight heart-to-heart talk with him: "The gate is locked and the key is on the inside shutting out whatever you have done. Begin a new page now. Keep it clean. I'll help you and be your friend."

Prison life is not a continuous Ritz reception. There were certain features, however, which he considered degrading. He abolished them, and the prisoners were grateful. He did away with the conventional prison striped uniform, and encouraged habits of neatness in dress, which would develop self-respect. He stopped the lockstep. He allowed talking at meals, and the grateful solace of a smoke. He organized moving-picture shows and provided other entertainments. He encouraged men to be thrifty, and thus to help themselves and families by their overtime work. During the war he instilled into the prisoners a spirit of patriotism, and many Liberty Bonds were bought by the inmates of the Maryland Penitentiary. Before he became Warden no music ever broke the silence within those walls. A colored prisoner asked his permission to play his mouth-organ. It was granted. This encouraged another to ask that he might send home for his mandolin. It came. The Warden knew how morale is helped by music, so he organized a band, which, under an outside instructor, became very proficient. On summer nights the people of the neighborhood would gather to hear the music of the unseen band within the quadrangle of the prison. When he lay dying the band was playing. The colored leader sent word to the sick-room, and asked if the playing annoyed him. "Certainly not," he answered. "Tell Nick to keep on. I'm enjoying it." The band continued playing and started one of the Warden's favorite pieces. It was the last piece he heard his band play.

EDUCATIONAL WORK

WARDEN LEONARD firmly believed that environment was partly responsible for wrongdoing. Give a law-breaker a chance in different surroundings, set his face along the straight highway leading to the Castle of Good Deeds, and the result would be satisfactory.

Idly dreaming sociologists write lyrically of the power of knowledge and the uplifting excellence of education. Their gigantic minds are in labor and ridiculously petty mice are born. For they dream, and dream and dream. Warden Leonard was energetically awake and splendidly practical. Hundreds of men, and women, too, came under his charge whose hands could not form a letter and whose heads could not add a simple two and two. Give them even a primary education, he argued, and when they leave the prison they will not return to old associations, but seek other and higher ways of livelihood. So he started what he called an "Intramural Evening School." An educated prisoner, a professional man, was appointed head of this school. To attend this school was the reward of merit. No extra-mural school could be conducted on better lines, and none could have better results. Marks were given, and these prisoner-pupils were as anxious about their monthly reports as studious children. It was a pathetic sight to see men and women whose minds had never known the gentle art of learning, seriously struggling to copy the alphabet or get the answer for a simple sum. A big burly colored man was leaving the prison, and as he said good-

bye to the Warden, asked him: "Say, Boss, will you let me take these two little books, for they have been great friends of mine." "Certainly" said the Warden. The two little books were a "speller" and a "reader." A white prisoner from the Eastern Shore of Maryland could neither read nor write. Good conduct had won him a place in the night-school. "Taint no use no-how," he answered the Warden. "Wouldn't you like to write a Christmas letter to your wife and children?" asked the Warden. After weeks and weeks of patient work he produced a very creditable letter which made him see it was "of use and some-how," and wife and children were made happy.

HIS SECRET

AROUND his casket in the Warden's home stood a committee of nineteen prisoners who wept like children for the loss of one who had been a father and a friend. Every one of the nineteen was a long-term prisoner, and four of them were "lifers." In the memorial drawn up by the prisoners, and sent to the Warden's daughters they showed their sympathetic appreciation:

He took from our bodies the ever-reminding stripes of degradation: he cast into the scrap-heap the lock-step: he did away with the dehumanizing silence system. Into hearts which were but sepulchres of dead hopes he kindled the fires of hope: into the minds darkened by illiteracy he lighted the candle of understanding by which they might see the glories ahead: into the lives made desolate by the knowledge that out in the world there was no one waiting for their coming, he poured the comforting thought that Jesus would be waiting to heal, to help, and to bless.

And this memorial, more lasting than bronze, came from the hearts of the supposed pariahs of society.

An editorial on his death which appeared in the *Baltimore Sun* closed with the following thought:

Few of us would care to die to the strains of a convict band, or regard it as the echo of an angelic choir of welcome. And yet in circumstances like his, it might constitute a higher and a truer note of praise and sorrow than the conventional requiem music of the orthodox ninety and nine who have never gone astray.

Warden Leonard had a heart. He believed that even those who had done unlawful acts had hearts. That was the secret of his power.

WILLIAM J. ENNIS, S.J.

NOTE AND COMMENT

Mrs. Cecelia E. Pelletier
Honored by France

IT was a happy and a gracious thought on the part of the French to confer on Mrs. Cecelia E. Pelletier, the aged mother of the Supreme Advocate of the Knights of Columbus, the honor of the Gold Medal of the Republic of France. This is known as a medal of appreciation, and was granted by President Deschanel at the request of Premier Millerand. Mrs. Pelletier is eighty-two years old. Her son, Joseph C. Pelletier, was a few weeks ago made a Chevalier of the Legion of Honor and had previously been awarded the distinction of Officer of Public Instruction by the French Republic. William S. Pelletier, the father-in-law of Mrs. Pelletier, came to America in 1804 and for a time served as French consul in Boston.

Cardinal Gibbons Bids
Women Vote

THE consistent attitude of Cardinal Gibbons on woman suffrage is well known. In his latest public utterance upon this subject, while strongly urging women to exercise the suffrage which henceforth has become a solemn duty for them all, he still remains true to his principles and ideals:

While I have always been opposed to woman suffrage, because I felt that suffrage would withdraw women from the more delicate and more sacred pursuits of home life, now that they have been given the vote, I urge upon all of them the exercise of that suffrage, not only as a right but as a duty.

It is their duty both to register and vote, and especially in the coming Presidential election. They should vote for the candidate who will, in their opinion, contribute best to the material and social progress of the State.

The number of ballots cast by women voters in the recent Maine elections show that woman is taking her responsibility seriously, but Catholics must not relax their efforts to insist upon the duty of every Catholic woman to cast her vote.

Goldman and Her Crew
at Forced Labor

THAT Emma Goldman and her Red associates are now engaged, through no special predilection of their own, at repairing roadbeds in Soviet Russia, is the latest Washington report. Trotsky and Lenin apparently did not believe they stood in need of any revolutionary enlightenment from their American admirers. According to the correspondent of the *New York Tribune*:

Upon their arrival, the Goldman crew were informed that their status was no different from that of other residents under the Soviet régime. They were immediately classed as toilers. Those who demurred against menial labor were reminded that the Extraordinary Commission—the Soviet organization which directs most of the atrocities engineered in the name of Bolshevism—would soon put them in the proper frame of mind. As a consequence, those of the deportees who consented to manual labor were placed at repairing the railroad roadbeds. Others were arrested, while some escaped and are hiding under assumed names.

All reports from Russia must be received with caution, but a practical acquaintance with Soviet methods has cured some of the most extreme radicals of at least the Bolshevik virus. Even the Independent Socialists of Germany have denounced the Russian régime.

Shoddy Sold for
Wool

THE National Sheep and Wool Bureau of America is making some further sensational disclosures regarding the manufacture of cloth. At its recent conference Byron Wilson, one of the best informed wool men west of the Mississippi, said:

I doubt if the manufacturers are allowing the people of the United States three pounds of virgin wool *per capita* this year. They need twelve pounds *per capita*. I remember a short time ago visiting a certain woolen mill. There was not a pound of virgin wool on the premises—nothing but shoddy! They were turning out woolen blankets of straight shoddy, which should not have retailed for more than \$15.00 a pair. When I returned to Chicago, I found these blankets selling at the leading department store for \$45.00 a pair. A competitor had a special sale of blankets for \$39.50 a pair.

Re-worked rags are used in place of virgin wool. As a consequence there will soon be no wool grown in the United States, and no sheep for food purposes either. To meet the situation the Association urges the passing of the French-Capper Truth in Fabric bill. Its purpose is to compel textile manufacturers to stamp every yard of their cloth, entering inter-State commerce, with its contents of virgin wool and of wool substitutes, the chief of which is shoddy. This consists of old rags, re-worked in some cases as often as eight times. The bill in question was left in the hands of the Interstate and Foreign Commerce Committee of both branches of Congress at adjournment.

Bolshevism Not a Russian
National Movement

AFTER his long and cruel imprisonment by the Soviet authorities, the Catholic Metropolitan of Russia, Archbishop von Ropp, was interviewed at Berlin regarding his views on

Bolshevism. The Archbishop is a native of Lixna, with his episcopal seat at Petrograd, and speaks of himself as a Russian. He strenuously denies that Bolshevism is a national Russian movement:

Russian emigrants in Berlin who believe that it is a Russian national movement are entirely mistaken. They are no longer in touch with our country. A really national government would, of course, be the end of Bolshevism proper. The bulk of the Russian people are politically an inanimate mass which is being pushed to and fro by Trotzky, otherwise Bronstein, Radek, otherwise Sobelsohn, Zinovieff and other leaders whose names utterly differ from those under which they were originally known. There is a small group of fanatical, but entirely sincere, Communists who dream of the world revolution and who would not be restrained by any consideration whatever, either political or moral. Of these, very few indeed are pure Russians. The others are Jews, Letts, Poles, Germans and so forth. In Petrograd and Moscow Russians are still allowed certain offices and certain positions. Tchitcherin and others are examples of the Russians who are allowed such offices.

In his view the dominating persons are Trotzky and his co-religionists.

How the World's Shipping Is Distributed

A NEW edition of Lloyd's Register of the world's shipping has just appeared. It shows Britain far in the lead but also indicates tremendous gains on the part of the United States. According to this latest reckoning, the total in steamships for the United Kingdom is 18,111,000 tons gross, or 781,000 less than in June, 1914. England has thus been weakened but slightly by the war. Next, and far in the lead of all other nations, comes the United States with 12,406,000 tons seagoing steamers, making an increase of 10,379,000 over our shipping in 1914. Germany, as the *Manchester Guardian* remarks in citing these figures, is nearly wiped out, its total being 419,000 tons, a fall of 4,716,000. France has 2,963,000 tons, an increase of 1,041,000; and Japan 2,996,000, an increase of 1,228,000. Norway and Holland show an increase of only 23,000 and 301,000 respectively. The former country, in fact, has fallen from the fourth to the seventh place, while Japan has risen from the sixth to the third. England has sustained a relative loss, in that her shipping has sunk from 41.6 per cent of the world's steam tonnage, to 33.6.

Business Structure Shaken by Contract Violations

WE hear much of the violation of contracts and agreements on the part of labor unions, or else of the organization of "outlaw strikes" where such violations are discouraged by responsible labor bodies. We cannot be too severe in our condemnation of all such forms of social anarchy. But we must not, on the other hand, overlook the repudiation of contracts on the part of capital. The latter practice, according to the *Annalist*, has now reached a stage at which the business structure itself is fast being ruinously shaken. In a leading article this foremost financial paper of the country says:

A question for which only the future has an answer is whether honesty in business will not get a serious setback from what is now happening in the commercial world. Invalid contracts the world has known in the past, but on no such scale as at present. In short, commercial honesty, as far as a business man's word is concerned, seems at a discount the world over, and long-established trade principles have been overturned abroad as well as here.

Many instances have been related of goods ordered for export being delivered to more profitable channels, of inferior goods being shipped in place of the qualities desired,

and of deliveries put off until later orders had been supplied. Almost as much criticism has been heard on this score as on the lack of study given to foreign markets.

A situation has now developed in various industries, however, in which more serious consequences are seen. Recently the most upright buyers, representing companies with millions of capital, have descended to the common tactics of the demi-monde of the business world. It is a fact that contracts with firms of the first order are now asked to be considered less than scraps of paper. In short, the frank admission is made that to abide by the terms of the contract would mean financial disaster.

We have, in brief, arrived at a condition of secret and open lawlessness against which no remedy can be found except a return to religious faith and religious principles.

God Knows No Color Line

THE recent beatification of the heroic black Christians of Uganda should lend special interest to the words of the colored orator, Mr. A. L. Richmond, spoken at the closing exercises of St. Bartholomew's Institute, Little Rock, Kans., and recently quoted in *Our Colored Missions*. "Which of the many white Protestant churches," he asked, "admits the Colored man as a member?" And his answer was: "None." Protestants have been active in their missionary efforts among the blacks of America, and this should greatly stimulate our zeal. But nonetheless, as Mr. Richmond said

The white Baptist church is distinctly different from the Colored, and the Colored Methodist Church from white Methodists. There is a sharp color line in the Protestant churches. This was plainly manifested at the meeting of the Inter-Church World Movement in New Orleans when the Colored Methodist ministers asked the white ones to drop the color line at least at this meeting and the white ministers refused.

In the Catholic Church there is no such distinction, as the same speaker eloquently pointed out

There is but one Catholic Church for all the many Catholics of all races and languages, of all colors and nations. The Colored Catholic does not belong to a different Catholic Church than the white Catholic. There are hundreds of Catholic congregations which are partly white and partly Colored. The Catholic Church by ordaining a Colored man to the priesthood gives him all she gives to the white priest. The Colored priest can and has administered Sacraments to white as well as to Colored Catholics. The Catholic Church puts the Colored priest on a level with the white priest and gives him authority over both white and Colored Catholics. Do you know of any white Protestant church that has given like privileges to our race? Where do we find race prejudice? It is here in the Protestant South. And we wonder why the Catholic Church finds it so hard to convince her children, living in such a surrounding and poisoned by prejudice, of the necessity of a Colored priesthood. But the Catholic Church in spite of all prejudices goes on ordaining Colored men as priests. There is at present only one candidate studying for the priesthood, but the Catholic Church has already decided the erection of a Catholic seminary where she will raise and educate Catholic Colored priests and the seminary will open this coming September in Greenville, Miss. Already twelve applications are on hand from Catholic boys who feel the call for the vocation of the Holy Priesthood. Which one of us, I mean Colored men and women, could go downtown to a Baptist, Methodist, or any other white Protestant Church and take Communion? Not one of us. But if you are a member of the Catholic Church you can go into any Catholic church in the world and receive Communion beside a white man or woman.

It was not that he desired social connection with the whites that he said these words, the speaker added, but to show that "God knows no color. We are His children, and the Catholic Church treats us as such."